THE EXALTATION of CHRIST IN The dayes of the Gospell:

As the alone { High-Priest, / Prophet, / and King } of Saints.

By Thomas Collier, sometime Teacher to the Church in YORKE.

I Cor. 2. 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

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2. He is to be [illegible] phet, to teach as the [illegible] to his Church and people; and this is to be done both in the preaching of the Gospel, and in the hearts of Believers. *High Priest*

1. In the preaching of the Gospel Christ is to be lifted up for justification and life, this was the end for which Christ came into the world, *John* 10.10. *I am come that you might have life, and that ye might have it more abundantly.* O beloved, *Christ* came to give life to dead soules, *John* 5. 25. *The dead shall hear the voyce of the Sonne of God, and they that heare shall live.* And this life Christ communicates to his, in giving his life to purchase life for his own, who were *dead in trespasses and sinnes*, *Ephes.* 2. 1. *And so freely and fully justifies all whom he intends to save.* *Rom.* 3. 24. And this justification, although it be through the redemption that is in Christ, yet wee come to participate of that justification by faith, *Romans* 3. 26, 27. And the preaching of the Gospel is the instrumentall meanes in the hand of God working faith. *Rom.* 10. from *vers.* 14. to 17. *Faith commeth by hearing, and hearing by the word of God.* therefore Christ is to be exalted in the preaching of the Gospel, for justification and life, that men beholding him, may [illegible] him.

See this truth confirmed, *Matth.* 10. 27. *What I tell you in darkneſſe, ſpeak yee in the light, and what ye heare in the eare, that preach yee on the houſe tops.* Note, what doth Chriſt tell his ſervants in the dark? Hee tels them that he is their life, and their light, their juſtification, reconciliation and peace, and hee tels them in the darke, in ſecret, that there is no light or life to be attained in any creature, or thing below the Lord Jeſus, and Chriſt having called them to it, this they are to ſpeake in the light, and to preach it upon the houſe tops, that is, publickly to make it known to all that men through the bleſſing of God, may come to the ſight of it.

This was the Commiſſion Chriſt gave to his Diſciples, to lift up himſelfe as the alone juſtification, and life, in the preaching of the Goſpel, ſee *Luke* 24.47 compared with *Mark* 16. 16, 17. In luke the Text ſayes, *And that repentance and remiſſion of ſins ſhould be preached in his name among all Nations:* And in *Marke, Goe preach the Goſpel to every creature, hee that beleeveth and is baptized, ſhall bee ſaved, &c.*

Note In the firſt, *remiſſion of ſinnes* is to be preached; In the ſecond, ſalvation through beleeving: and both theſe in Chriſt, remiſſion of ſins in the name of Chriſt, ſalvation and life through believing in Chriſt, who is the

alone

alone justification of believers; so that justification, remission of sinnes, &c. through Christ, is to bee held forth to the view of the soule, that the soule who is a sinner, may by the power of God, come to see the Sonne; that is, to see that remission of sinnes, that justification that is held forth in Christ, and so come to be made partakers of it: This you shall see further confirmed by a second word from Heaven, *Acts* 5. 20. *Goe, stand speak in the Temple all the words of this life*, that is, all the words of the Gospel of Christ, the meanes God hath appointed by the workings of his Spirit, to discover life unto the Soules of men.

And secondly, as Christ thus requires it, so likewise the Apostles practise it: you shall ever find them exalting Christ: So the Apostle *Peter*, *Acts* 4. 12. exalts Christ to the Heavens, above all, *Neither is there salvation in any other: for there is none other Name given under heaven among men, whereby we may be saved, but by the Name of Jesus.* (Hark you) beloved friends, here is Christ exalted, his Name above every Name, for the remission of sinnes, salvation: And thus, is Christ to be exalted above all duties, creatures, every thing, *Acts* 5. 42. *And daily in the Temple, and every House, they ceased not to preach and teach Jesus*: What did they teach and preach of

Jesus?

Jesus? They preach Justification by Jesus, in opposition to all legall righteousnesse, *Acts* 13. 39. *And by him all that believe, are justified from all things from which yee could not be justified by the Law of Moses*: This is the Sermon (beloved) the Apostle preached, *Jesus Christ dying and rising again*, 1 *Cor.* 15. 34. *For I delivered unto you first of all, that which I also received, that Christ died for our sinnes, according to the Scriptures: And that he was buried, and rose again the third day, according to the Scriptures.* This the Apostle *Paul* preached first of all unto them, justification and life by Christ, *Rom.* 4. 25. *Who was delivered for our offences, and raised again for our justification*: That he died for sinne, and was raised againe for justification, this is the first Sermon you see the Apostle preaches; and it is, that he is ever endeavouring to make it more abundantly cleare to the Soules of the Saints. *Rom.* 10. 14. *He is the end of the Law for righteousnesse, to all them that believe. Rom.* 3. 20. *And that by the deeds of the Law there shall no flesh be justified.* Galat. 2. 26. *Knowing that a man is not justified by the workes of the Law, but by the faith of Jesus, for by the workes of the Law shall no flesh be justified.* Thus, beloved, you see the Disciples of Christ, they cease not to teach and preach Jesus, that Christ is indeed the Messiah

siah promised, *Acts* 9.22. The very Christ, *that he died and rose again for our justification*, that the Saints participate of this justification and life by faith in his blood: Thus the Apostle *Peter* came preaching and exalting Christ for remission of sinnes, *Acts* 5.31. Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance and remission of sinnes, according to Christs commission, *Luke* 24.47. So is the Apostles practice, preaching peace by Jesus Christ, *Acts* 10.36. *who is Lord of all.*

Note. And this they preached as the command of Christ, beloved, and not as the idle fancie of their own brain, as the servants of Christ are now charged by those ignorant of the righteousnesse of God, going about to establish a righteousnesse of their owne, *Rom.* 10.3. but beloved, they, and so we, that are the Ministers of Christ, thus exalt Christ, preach Justification and Peace by Christ, by the command of God. So *Acts* 10.42,43. *And he commanded us to preach unto the people, and to testifie that it was hee which was ordained of God to bee the Judge of quicke and dead, and to him all the Prophets give witnesse, that through his Name, whosoever believeth on him, shall have remission of sins*: Note, beloved, this is the command of God. Where is it commanded? Why, *Mark* 16.16,17. *hee*

that believeth, shall be saved, that is, shall have his sinnes pardoned, his person justified, and so be everlastingly saved, that is, by faith the soule comes to eye it, and apply it, to see it, and to hand it: For beloved, the word *saved,* implies all, that free, and full salvation, held forth in Christ to Believers, which is a salvation from all their enemies, *Luke* 1.71. *That wee should bee saved from our enemies, and from the hands of all that hate us:* but especially, and in the first place, that we shall be saved from sinne, that we might through faith in his blood, receive remission of sinnes, bee saved from sinne; For this Jesus signifies a Saviour, see a blessed word, *Matth.* 1.21 *Thou shalt call his Name Jesus, for he shall save his people from their sinnes,* and this salvation God hath commanded to be preached, this remission and salvation the Prophet witnesseth, *Jer.* 31.34. speaking of the Covenant of grace, the Gospell-covenant, he saith, *For I will forgive their iniquity, and I will remember their sinnes no more, &c.* and this remission of sinne is to be preached among all Nations, beginning at *Jerusalem, Luke* 4.47. and in some measure this hath, and shall be performed, *Acts* 13.40. 47,48.

2. Christ is to be exalted and lifted up, as in the preaching of the Gospel, so in the hearts of Beleevers, which I shall endeavour to speak

a word unto, before I come to speak of Christs exaltation in his offices: I say, he is highly exalted and lifted up in the hearts of all that rightly believe in him: So the Apostle *Paul desires to know nothing but Christ, and him crucified*, 1 *Cor.* 2. 2. And indeed, beloved, he that rightly knows Christ crucified, knows enough: Therefore the same Apostle saith, *Galat.* 6. 14. *God forbid that I should rejoyce in any thing else, save in Jesus Christ, and him crucified.* Christ crucified is a Christians onely joy, onely delight; therefore the Apostle *Paul* prayes, *Rom.* 15. 3. *That God would fill them with all joy and peace through believing*, and why? by believing, the soule comes to enjoy this crucified Christ, and to justification and peace, *Rom.* 5. 1.

Question. But some may say, How shall I know that I doe indeed exalt *Christ* in my soule?

Answer. First, *Christ* is then exalted in the Soule, when the Lord brings over the soule to look upon *Christ*, as its alone justification. O beloved, then is the Lord exalted, when the soule comes to see that there is nothing but emptinesse in it selfe, when the soule can through the power of God, cast down all at the feet of *Christ*, and looke upon all its own righteousnesse *as dung and drosse in comparison of Christ*; so the Apostle *Paul*, *Phil.* 3. 7, 8, 9.

7, 8, 9. the Apostle having in the 5. and 6. verses, laid downe what hee was once in divers particulars in his owne righteousnesse, he amongst all the grounds, (as once he thought them grounds of comfort) one and not the least was, hee walked as touching the Law blamelesse: But what things were gaine, that is, I counted gaine, and rested upon them; *I now count them losse for Christ sake, yea doubtlesse, I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord*, and verse 9. *and be found in him, not having my owne righteousnesse which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith*: O here is a soule exalting Christ above all, laying all his owne righteousnesse low, even as low as dung and drosse in comparison of Christ: O what saith thy soule to this, now man, woman, didst ever see thine owne righteousnesse, or at least thine owne unrighteousnesse? hath the Lord opened thine eyes to see a vanity, an emptinesse in that thou once trustedst to? hath the Lord let forth a glimpse of his glory into thy soule, shining downe in the face of Jesus? can you say; *Yea doubtlesse, I account all things but losse for the excellency of the knowledge of Christ Jesus my Lord.* Is thy soule carried forth above, and beyond thy selfe to the Lord Jesus as

thine

thine alone righteousnesse? See *Esay* 45. 24,25. *Surely shall one say, in the Lord, have I righteousnesse and strength,* verse 25. *In the Lord shall all the seed of* Israel *be justified, and shall glory.* In the Lord Christ thou seest thy justification, and in him thou glorieſt, thou canst say, *God forbid, I should glory in any thing below Christ,* Jer. 23.6. *This is his name by which he shall bee called, the Lord our righteousnesse,* the Lord our covering, our justification; this is thy ground, when thou canst looke upon Christ as thy alone righteousnesse and justification, and so seeing an excellency in the knowledge of Christ in this particular.

2. A soule then exalts Christ, when it lookes so upon Christ, as that it is carried with a principle of love after him, and it is by love as it were glewed and knit up to him: So the Apostle, *Rom.* 8. 35. 38. *Who shall separate us from the love of God?* And when love constraines thy soule to follow God, 2 *Cor.* 5. 14. *The love of Christ constraines us,* and when love so glewes and knits thy soule to Christ that thou takest him as the wife takes her husband, for better for worse, as wee use to say: when thou canst follow Christ in all conditions, to tryall, prisons, death, nothing severs thee from him, when as with *Abraham* thou goest forth from thine owne Country,

trey, thy sinnes, sinfull companions, and followest Christ, not knowing whether thou goest, whether to liberty or prison, that makes nothing with thee, *Heb.* 11. 3. *By Faith* Abraham *obeyed, and went forth of his owne Country, not knowing whither he went*, this flowes from faith, *Gal.* 5. 6.

3. When the Lord Jesus is the alone delight and joy of thy heart, beleeve it beloved, if the soule exalt Christ rightly, hee will bee thy delight and joy, thou wilt bee able to sing the song of *Mary*, *Luke* 46. 47. *My soule doth magnifie the Lord, and my spirit rejoyceth in God my Saviour*; there will bee joy and peace come in through beleeving, *joy unspeakable and full of glory*, according to *Phil.* 4. 4. *Rejoyce in the Lord alwaies, and againe, I say rejoyce*, &c.

4. The soule that truly exalts Jesus, is satisfied in the enjoying of him, and now the soule hath enough, when it hath Christ, let who will have the world, sin, pleasure, I have Christ saith the soule, a goodly portion, now the soule is fitted for any condition, come affliction, persecution, the soule glories in all, because it enjoyes God through Christ in all, 2 *Cor.* 11. 30. after the Apostle had mentioned his afflictions, he concludes that he will glory in all, see *chap.* 12. 9.

5. Lastly, when Christ is all, and in all to the

the ſoule, then doth the ſoule rightly exalt and lift up Chriſt, when it enjoyes a fulneſſe in Chriſt in the want of all things, and ſees an emptineſſe in all things without Chriſt; this the Apoſtle could ſee and ſay, he is all and in all, *Col.* 3.11. *Chriſt is all and in all, he is the way the truth and the life*, John 14. 6. *He is the light and life of men, John*, 1.4. He is meat, drinke and cloathing, as we uſe to ſay, to the Saints hee is their meat and drinke, ſee *John* 6. 55. *My fleſh is meat indeed, and my blond is drinke indeed*: O beloved, every Beleever ſpiritually eats and drinkes the fleſh and blood of Chriſt, that is, lives upon Chriſt; hee doth not build upon Ordinances, Prrayers, Duties, no, no, give me Chriſt ſaith the beleeving ſoule, Chriſt in hearing, Chriſt in preaching, in the Supper of the Lord, *&c.* Beleeve it beloved, nothing leſſe then Chriſt can ſatisfie the living, the beleeving ſoule; and likewiſe in temporall things, the Beleever ſees all purchaſed for him by the blood of Chriſt, and ſo in every Creature, hee lives upon the fleſh and blood of Chriſt, and thus every Beleever lives upon Chriſt', ſee *Verſe* 53. *Then Jeſus ſaid unto them, verily, verily, I ſay unto you, except ye eate the fleſh of the Sonne of man, and drinke his blond, you have no life in you*, (harke you friends) Hee that doth not thus ſpiritually eate and drinke the fleſh

and

and blood of Christ hath no life in him: a signe of a dead soul that lives upon Ordinances, Creatures without Christ.

2. Christ is cloathing and covering also, he covers the nakednesse of men and women that believe, see *Rev.* 3. 18. *I counsell thee to buy of mee, &c. White raiment that thou mayest be cloathed*: what is this cloathing? the righteousnesse of the Saints, see *Rev.* 19. 8. *The fine linnen is the righteousnesse of the Saints*, Christ Jesus is the Saints righteousnes, 1 *Corinth.* 1. 30. *Jer.* 23. 6. and so the Saints covering. The Saints Spiritually enjoy Christ also in their externall cloaths and covering; so that I say, he rightly exalts Christ in his soule, that sees Christ to be all, and in all to him, &c.

I shall now come to the exaltation of Christ in his Offices, in the dayes of the Gospel, Priest, Prophet and King, in these is Christ to be exalted.

1. He is the great High-Priest of his people, and in this particular he is to be exalted in the dayes of the Gospell, that is, as the alone attonement and peace-maker betwixt God and man. *Christ Priest*

The Levitical High-Priests under the Law were a type of Christ our great High-Priest under the Gospel.

Therefore, for my more clear proceeding,

Whereon Christ & the Iewish High-Priests agree and wherein they differ.

I shall endeavour to unfold unto you what was the Office of the High-Priest under the Law, and wherein Christ our Gospell High-Priest, and those High-Priests agree: and wherein they differ.

What their Office is, and wherein they agree, for those High-Priests in all their administrations, typed forth Christ our High-Priest.

1. The Office of the High-Priests, it was to offer sacrifice for sins of the people, *Exod.*28. *v.* 29. *Levit.* 9. from the 1. to the 7. *verse* this hath Christ done, he hath offered sacrifice for sin, and herein Christ doth not only agree with those High-Priests in offering sacrifice for sin, but he differs also, excelling those High-Priests, for they offered sacrifice, it is true, but it was the flesh and blood of Creatures, a Lambe, a Ram, Goats, Buls, &c. *Levit.*9.34.*Hebr.*9.13,22.

But Christ Jesus, he offered not the blood of Goats and Calves, but his own blood, *Heb.* 9.12, 14. his own body, *Heb.* 10. 10. Christ hath offered himselfe a sacrifice, *Ephes.* 5. 2. Christ hath loved us, and given himselfe for us an offering and a sacrifice to God, &c. so you see Christ exceeds in the very first, in the offering, in the Sacrifice, he offers his own body

body, his own blood upon the Crosse a sacrifice for sin, and indeed those legall Sacrifices were but a type of Christ our sacrifice, and in themselves could not doe away sin, but as they directed to Christ, therefore Christ is called the Lambe slaine from the beginning, or from the foundation of the World, *Rev* 13.8. and 1 *Pet.*1.18.29.

2. The High-Priests by offering sacrifice were to make atonement and peace for their own sins, and for the sins of the people, *Levit.* 19.7. Moses *said unto* Auron, *go to the Altar, offer thy sinne offering, and thy burnt offering, make an atonement for thy self and the people.* Chap.15.30. *The Priest for the unclean woman, was to offer a sin offering, and a burnt offering, to make an atonement for her before the Lord:* This was the end wherefore hee went into the holy place, *Chap.*16.3. *To make an atonement for the children of Israel before the Lord, vers.* 34. This Christ our High-Priest hath done: harke you beloved, Christ our High-Priest hath offered sacrifice, and by his sacrifice he hath put away sin, made an atonement, that is, peace and reconciliation between God and man, Rom.5.10,12. *Being enemies, were reconciled to God by the death of his Sonne:* Note, here is Christ reconciling by his death, Christ a sacrifice dying, and so reconciling; you shall see all along the Scripture,

that

that it is Christ a sacrifice, Christ dying, that is our reconciliation, our atonement, and peace, *Ephes.*2,13. *They which were sometimes afarre off are made nigh by the blood of Christ*, ver.14. *he is our peace*, ver. 15. *having abolished in his flesh the enmity*, &c. ver. 16. *and that he might reconcile both unto God in one body by the cross*, &c.

You see Christ hath made peace by his blood, having abolished in his flesh the enmity of the Law, made reconciliation by his Crosse, see *Col.*1.20. and making peace, how? through the blood of his *cross*; it is by the blood of his *cross*, by his death, wherein he offered himself a sacrifice for sin, that he hath made peace for all his people.

Note, in this also, that Christ our High-Priest exceedes those Jewish High-Priests: Christ our High-Priest hath indeed made peace and reconciliation for sinne, hee is our peace: and that the Jewish High-Priest could not doe; their sacrifice could not make peace farther then the soule was led unto Christ, see *Heb.* 10. 1. The Law having but a shadow of things to come, can never with those sacrifices that they offer, make the commers thereunto perfect, and verse 4. *For it is not possible that the blood of Buls and Goats should take away sinne*; Christ hath done that which the blood of Buls and Goats could not doe, that

which never a High-Priest in the world could doe, hee hath taken away sinne, hee hath made peace, and every beleever receives the attonement from his hands, *Rom.* 5. 11. *By whom* (namely *Christ*) *we have now received the attonement.*

O beloved! What doe your soules say to this? Christ hath wrought peace for every soule rightly receiving him, hee hath done that which the Priest could not doe, hee hath done that, thou thy selfe coul dst never have done, if the Lord helpe thee rightly to looke to him: and this hee hath done in offering himselfe a Sacrifice for sinne, dying upon the *Crosse.*

How should this informe poore creatures where to looke for their peace and atonement? O doe not looke for it in duties, in teares, in professions; it is not crying but dying that will take away sinne; it it not tears, but blood that will make peace, *Col.* 1. 20. *Heb.* 9. 22. *Without bloud there is no remission:* Beleeve it, if ever thou hast peace, thou must have it from a Christ dying, *Rom* 8. 33, 34. *Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, who is he that condemneth? it is Christ that dyed,* &c. *He dyed for our sins, and rose againe for our justification,* *Rom.* 4. 15. it is through him who hath given himselfe a Sacrifice for sin that you must come

to

to see your sin pardoned, if ever you see it pardoned.

O how doe poore ignorant blinde creatures deceive themselves, seeking peace where it is not to be found, in duties, teares, &c. *They dig broken cisternes to themselves that will hold no water*, (that is the reason they are so empty,) *compasse themselves about with sparkes of their owne kindling*, *Esay* 50. 11. that is the reason they lye downe in sorrow, they seeke the living among the dead, that is, having consolations amongst dead workes, and that is the reason they finde it not: beleeve it beloved, if ever you enjoy true peace, it must bee let into your soules by a dying Christ, if ever you are saved, it must be by eying of, and beleeving in the Lord *Jesus*, *Esay* 45. 22.

3. The High-Priest was to beare the names of the children of Israel in two stones betweene their shoulders, *Exod.* 27. 12. so hath Christ borne, not onely the names, but the sinnes of his people also upon his shoulders; 1 *Pet.* 2. 24. *He hath borne our sins on his owne body on the Crosse. He which knew no sinne was made sinne for us, that wee might bee made the righteousnesse of God in him*, beleeve it beloved, those sins and corruptions that so much trouble the souls of Saints, he hath borne them all himselfe, he himselfe bare our iniquities upon his owne body.

4. The High-Priest bare the names of the children of Israel on a brest-plate of judgement, for a memoriall before the Lord continually: *Exod.*28,29. *He beares their names, and judgements before the Lord*, &c.

So doth Christ, our High-Priest, beare the names of his people; yea, their nature, and judgements upon his heart, before the Lord continually: he presents them before his Father continually. Now *Christ* may be said to beare the names of the Saints upon his heart.

First, In his continuall ptesenting them to himselfe, and Father, (without spot) righteous in his own righteousnes, *Ephes.*5.25,26,27.

Secondly, In respect of their neerneſſe unto him. Beloved, that that comes to a mans heart, comes neare unto him: the Saints of God are as neare unto him as his own heart: he that toucheth them, toucheth the apple of his eye: he that persecutes them, persecutes *Christ*, *Acts* 9.4. O therefore, let men take heed how they persecute christians; *It were better a milstone were hanged about their necks, and they cast into the Sea*, then offend or persecute the Saints.

But the Saints, whom the Lord hath, or shall call, are upon his heart, in respect of his love unto them. Beloved, the Elect were upon the heart of *Christ from all eternity*: *Ephes.* 1.4. That was the reason, why he comes into

into the world, *to take your nature, your sinnes, become sinne and a curse for sinners:* It was his love. The Elect of God was so upon the heart of *Christ* from eternity: and hee will give his heart blood before hee will lose one of them. O what doe your hearts say to this (deare brethren and sisters) is not here comfort for your soules: O thou art perhaps affraid whether *Christ* loves thee: this is the complaint many times of the gracious soule: but know this, you, to whom, God hath given faith in his Sonne, thou art upon the heart of the Sonne in respect of nearnesse, in respect of love, hee loves thee more then thou canst love him, *for God is love, John* 4. 26. He beares thee upon his heart (poore soule) and what canst thou desire more? See *Cant.* 8. 6. see what *Christ* saith of his Church, *Chapter* 4. 9. and 6. 5.

Thirdly, The Saints are upon the heart of *Christ* in respect of his remembring of them. *The righteous shall be had in continuall remembrance,* Psal. 112. 6.

O here is comfort for the poore afflicted soules of the Saints! it may be you are under affliction, either externall or internall, and are ready to complaine, as once *David* did, as if the *Lord had forgotten to be mercifull, Psal.* 13. 1, 2. What ever thy condition bee, God hath not forgotten thee; no, no, thou art upon his

heart, thou art neare and deare unto him, thou art very precious unto him, *hee hath set thee as a seale upon his heart*, , and hee cannot forget thee.

Object. But you will say perhaps, will not God forget me when I forget him? I have a wicked decitfull heart that gives me the slip, when I come to Pray, and the name of the Lord is not so precious upon my heart as I wish it were many times.

Answ. But God will not forget thee, *Esay* 49. 15, 16. *Can a woman forget her sucking childe, from having compassion on the Sonne of her wombe? yea, they may forget, yet will not I forget thee. Behold, I have engraven thee upon the palmes of my hands, thy wals are continually before me*, &c. O blessed word, the Lord *will not forget*, thou art not only upon his heart, but upon his hands also, *ever in his sight, his eye is ever over thee for good.*

Fourthly, The Saints are upon the heart of Christ, and there he will keepe them, *Those which thou hast given me have I kept, and none of them is lost*, &c. *John* 17. 12. Ah blessed word! able to beare up the spirits of the Saints, to whom God hath given faith: O you poore doubting Christians, who are sometimes affraid that your hearts will deceive you, and perhaps are ready sometimes to complaine

plaine with *David, I ſhall one day fall by the hand of* Saul. So thou art ready to ſay, O this wicked heart of mine, O this proud, this ſtubborne heart of mine, I am affraid leaſt all is nothing, and that I ſhall one day fall by it: O beloved, you (to whom God hath given faith) are upon the heart of Chriſt, and if thou canſt but once ſee thy ſelfe there, it is enough, thou needeſt not feare thy falling. Doſt think (man, woman) that Chriſt hath ſet thee there for nothing? No, no, hee will keepe thee there: it is true, were the power of ſtanding or falling left to thy ſelfe, then thou mighteſt well doubt, but thou art kept by the power of God, through faith: 1 *Pet.* 1. 5. thou art preſerved at, and in the heart of Chriſt, his love is ſo to thee that hee will not loſe thee, none ſhall pluck thee out of his hands, hee loving thee once, will love thee to the end, however ſome pretend a falling away from grace, after the ſoule comes truly to beleeve in the Lord Jeſus, but it is but a vaine fancy, and an imaginary conceit, for it is a part of the Covenant of Grace on Gods part, to keepe thee from falling. *Jer.* 32. 40, *I will put my feare into their hearts, and they ſhall not depart away from mee.*

Fifthly, The High-Prieſt was to beare the iniquity of the holy things in a plate of pure gold on their fore-heades, before the

Lord, alwaies, that they might be accepted before the Lord, *Exod.* 28. 37, 38. So Christ beares the iniquity of the holy things of the Saints, the best Saints, I meane, the most holy is not able to performe any duty to God, but, there is a great deale of sinne in it, iniquity cleaves to it, now beloved, as *Christ* hath borne all the rest of the sinnes of the Saints, so hee beares all the sinne, all the iniquity of the holy things of the Saints. O comfort for the Saints, thou canst not heare, nor pray without sinne. Why? *Christ* beares all the iniquity of thy holy things, he presents thy person, and Prayers to God without spot, *Ephes.* 5. 27, There is never a Prayer put up unto God in the name of *Christ* in faith, but Christ presents it, *John* 16.23. *Whatsoever ye shall ask the Father in my name it shall be given you*, See *Revel.* 8.3. The Angell *Christ Jesus* stands at the Altar, having a golden Censor with much Incense, that he might offer it, or adde it to the prayers of the Saints. O beloved! here is a blessed word for the soules of the Saints, whether particular Saints or Churches: *Christ* adds to your prayers much Incense, the Incense of his own merit.

Sixthly, The High-Priest was to goe once a yeare into the most holy place, within the vaile, *Exo.* 30.10. *Levit.* 16.2. & 34 compared with *Heb.* 9. 7.

So

So is Christ our great High-Priest, *Heb.* 4. 14. passed into the Heavens, within the vaile, into the Holy of Holies, *Chap.* 9. 12. *Neither with the bloud of Goats and Calves, but by his owne blood, hee entred once into the Holy Place, having obtained eternall redemption for us*: What doth *Christ* there? why beloved, as hee hath made peace and reconciliation for his people, so hee is entred in within the vaile to make intercession for them: *Hebrews* 7. verse 25.

Christ excels the Jewish High-Priests.

The second particular is, wherein Christ and those High Priests differ, wherein Christ excels them: It is true, that in all these Christ excels them, for they were but the Type, Christ the substance.

1. Christ exceeds those High-Priests, as he was the Son of God, *Heb.* 4. 14. *Seeing then that we have such a great High-Priest, Jesus the Son of God, let us hold fast our profession, Chap,* 5. 5.

The Jewish High-Priests were *Aaron* and his sons, *Exodus* 28. 16. *Numbers* 18. 1. but Christ our High-Priest is the Sonne of God. *Hee was declared to be the Sonne of God with power, by his Resurrection from the dead,* Rom. 4.

2. They offered the blood of Buls and Goats,

Goats, of Lambs and Rams, as you heard, *Hebr.* 9. 12, 13. but Christ offered his own body and his own blood, *ver.* 14. *Chap.* 10. 10. *He offereth a better sacrifice, having obtained a more excellent Ministry, by how much also he is a Mediator of a better Covenant, established upon better promises*, Heb. 8. 6.

3. They first offered for their own sinnes, and then for the sinnes of the people: *Levit.* 9. *v.* 7.

But Christ our High-Priest offered himself a sacrifice for the sins of his people onely: for he had no sinne of his owne, there was no sinne found in his mouth: he was the innocent, holy, harmlesse Lambe of God slaine, without spot, or blemish: *Hebr.* 9. 14. *He offered himself without spot or without fault to God.* Herein Christ wonderfully exceeded the High-Priests: they, it is true, had holy garments, made them, *Exod.* 28. 2. typing forth what holinesse it was meet a High-Priest, a Peace-maker, should have: likewise typing forth that perfection of holinesse which was in Christ: he was the perfection of that type, see *Heb.* 7 26. *For such an High-Priest became us, holy, harmlesse, undefiled, separate from sinners, made higher than the heavens*: the High-Priest had holy garments, Christ is holinesse it self. Beloved, here was a meet sacrifice to be offered for poore sinners: had he not been such

a one,

a one, he could not have taken away sin, therefore such a one became us.

4. The High-Priests they offered many sacrifices; once every year they went into the holy place: *Exod.* 30. 10. *Hebr.* 10. 3. *But Christ our High-Priest offered himself once for all, Heb.* 10. 10. *By which will we are sanctified, through the offering of the body of Jesus Christ once for all; and after he sate down on the right hand of God:* a wonderfull Gospel mystery! under the Jewish Priests, and there was a remembrance of sinne in the consciences of the sinners, though holy, and godly: for that ministration could never take away sinne, *Hebr.* 10 11. that is, never take away, the everlasting guilt of sinne: they held under those sacrifices, but present pardon, and so present peace every new sacrifice being a new remembrance of sinne. But by Christ our High-Priest, who hath offered himself once for all, and by that one sacrifice, we have obtained eternall redemption, *Heb* 9 11.

Object. Had not the believing Jews eternall redemption by Jesus Christ under the legal Priesthood?

Ans. It is true, they had, but by that Priesthood they had it not so sealed to their souls at once, but had their peace comming in by new sacrifices, there was ever conscience of sinne, a remembrance of sinne, if they had had everlasting

sting pardon come in at one sacrifice, there need not to have been an offering for sinne again, *Hebr.*10. 1,2. but we under the Gospel, who believe, have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away by one Sacrifice, so that now there remains no more conscience of sin, *Heb.* 10.1. that is, sin doth not lie upon the conscience of believers unpardoned, but they see all done away in Christ.

Use. This may informe you of the reason, why so many poor creatures go without comfort: they have their comfort by fits, as wee use to say, namely, when they can pray well, and their comfort comes in from their duties; an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and true peace, but Jesus Christ, who *is the same yesterday, to day, and the same for ever*, brings in true and perfect peace, eternall redemption to the souls of his people.

5. The Legal High-Priests were but for a time, till Christ: but Christ our High-Priest is an everlasting High-Priest, *a Priest for ever after the order of* Melchisedeck, *Heb.* 11.5,6.*v.*20 *Melchisedeck* was without beginning, that is, known, and without end; so is Christ without beginning, and without end, *Heb.*7 3. Hence it is, that all that ever Christ (as he is a High priest) hath

hath purchaſed for his people, is like himſelfe, everlaſting: everlaſting reconciliation, everlaſting life, *&c.*

6. Laſtly, the High-Prieſt entred into the holy place, within the vaile once a yeare: namely, into a worldly Sanctuary, indeede a type of Heaven, *Heb.* 9 1,2,4. but *Chriſt as he hath obtained a more excellent Miniſtry*, Heb. 8.6. *ſo he is not entred into the holy place made with hands which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of* GOD *for us*, Hebrewes 9. 24. O bleſſed word for Beleevers! *Chriſt* our High-Prieſt is entered into the very heavens, to appeare for his people, as he undertooke to beare their ſinnes, and pay their debts, ſo hee now ever appeares perſonally for his people, and thus you ſee beloved that *Chriſt* is our great High-Prieſt, and wherein he not only anſwers the Legall High-Prieſts, but alſo exceedes them.

The ſecond particular to be conſidered, is, that *Chriſt Jeſus* as he is Prieſt, is to be exalted and lifted up in the dayes of the Goſpel, and that both in the preaching of the Goſpel and in the hearts of his people.

1. In the preaching of the Goſpel, *Chriſt* is to bee exalted as the alone High-Prieſt, the atonement, peace-maker, and reconciliation, between God and man; and that in oppoſition

to

to all legall righteousnesse, or peace sought for in a legall way: beloved, thus Christ was exalted in the dayes of the Apostles, *Acts* 10. 36. *Peter* came preaching peace by Jesus Christ: and in the Epistle to the *Hebrews*, it is the main drift of the Spirit of God, to discover, yea to exalt, to lift up Christ, the alone High-priest, holding forth the dignity, the excellency and utility of his office.

And this was received alwayes in the hearts of the Saints, *Christ our High Priest*, *Christ our peace*, Ephes. 2. 14. *for hee is our peace*; *&c.*

Now to speake more punctually to the Priestly Office of Christ, it consists in these two particulars, partly in Reconciliation, partly in Intercession.

1. In Reconciliation, that is, in reconciling God to man, and man to God: Now it is true, God was ever reconciled to his Elect in his Son from all eternity, for he loved them in his Sonne, *Ephes.* 1 4. from before the foundation of the world: he never looked upon them but in his Sonne, yet so, as with relation to his death, so working peace. Beloved, this was the great designe of God in sending Christ into the world to make peace and reconciliation, 2 *Cor.* 5. 19. *To wit, that God was in Christ, reconciling the world to himselfe*, namely the Elect (amongst the Gentiles, who

who were alwayes counted for the world, see *Ro.* 11.11,12,&c.) not imputing their sins, &c. This was the great work God had to do in the world, when he manifested that great mystery of godlinesse, 1*Tim.*3.16. *God manifested in the flesh, &c.*

And this Christ hath done (beloved) he hath perfected it, and finished it, see 2*Cor.*5.18. and all things are of God, *who hath reconciled us to himself by Jesus Christ*, so also, *Rom.* 5.10, 11, & *Heb.*2.17. *Wherefore in all things it behoved him to be made like unto his brethren, that he might bee a mercifull and faithfull High-Priest, in things pertaing to GOD*, Why? to make reconciliation for the sinnes of the people, a blessed word for all believers. God is reconciled to them in his Sonne, God is at peace with them; this was the end wherefore Christ came into the World to make peace for the Saints, and to give life unto them: hence it is Christ saith. *John* 10.10. *I am come that yee might have life, and that ye might have it more abundantly*: hence it is, that the Gospel of Christ is called the *Gospel of peace, Ephes.* 6.15. and the *glad tydings of peace, Esay* 57.7. the Covenant of the Gospel is a *Covenant of Peace, Esay* 54.10. *Ezek.*37.26 God is a *God of peace*, and at peace with believers, *Rom.* 5.1. 1*Thess.* 5.23. and Christ is a *Prince of Peace, Esay* 9.6.

Thus

Thus you see (beloved christians) what peace and reconciliation here is wrought by *Christ* for all beleevers, *a God of peace, a Covenant of peace, a Gospel of peace, God hath reconciled us to himselfe through his Sonne*, for hee is our peace, who hath made both one, and broken downe the middle wall of partition, and made us Gentiles one with the Father through faith, having abolished in his flesh the enmity, to make to himselfe of two one new man, so working peace, that hee might reconcile both unto God in one body by the *Crosse*.

The second thing considerable, is, the manner how he makes this peace, and that is first in bearing their sins. 2. In laying downe his life and blood: In bearing their sins, beloved, *Christ* beares all the iniquities of all his people, *Esay* 53.4,5,6. surely *he hath borne all our griefes*, and carried our sorrows, *he was wounded for our iniquities, and bruised for our transgressions, the chastisement of our peace was upon him, and with his stripes are we healed: and the Lord hath laid on him the iniquity of us all.*

Note, First, God laid sin upon *Christ*: Secondly, *Christ* bare them: Thirdly, their God condemned them.

1. God laid sinne upon Christ, All wee like sheepe have gone astray; but he hath laid on him

him the iniquity of us all, it is all laid upon *Christ*, so that now the sinne of all the Elect, becomes the sinne of *Christ*, they are laid upon *Christ*; *He is become sinne for us, that we might be made the righteousnes of God in him.* 2 *Cor.*5.21.

2 *Christ* bare the sinnes of his people, God did not onely lay sinne upon *Christ*, but he bare it, 1 *Peter* 2.24. he bare our sins on his own body on the crosse, and so hath born our griefe, and carried our sorrowes: this is the way beloved, by which *Christ* hath made peace for his people in bearing their sins: there was no other way left for reconciliation between God and man, *John* 1. 14. but God must become man, that so hee might beare our sinnes and so our griefes and sorrowes, that he might be *bruised for our iniquities, and that the chastisement of our peace might be upon him.*

3 There God condemnes sinne, and *Christ* now beares not only sinne, but justice for sinne. Man sinnes, Justice is offended, and that must bee satisfied; *Christ* steps in, hee takes the blow, he becomes surety for sinners, stands in our room, and payes the debt, see *Rom.* 8.3, *For what the Law could not doe, in that it was weak through the flesh, God sent his Sonne in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh.* Note, beloved, God did not onely lay sinne upon *Christ*, but *Christ*,

beares it, and there God condemnes it, where God finds sinne, there he condemnes it: God condemnes the sin of his people in the flesh of his Son.

O what doth thy soule say to this, Deare Christian! before ever thou couldst be reconciled to thy God, Christ Jesus must beare all thy sinnes, and the condemnation of them in his own body.

O see, see man, what a burthen thy sinnes were to thy Saviour; if thou hast any interest in him, follow him to the mount of Olives, see him in his agony, *Luke* 22. 44. sweating drops of blood, great drops of blood, trickling down to the ground, this was the weight of thy sins laid upon thy Saviour, before ever thy peace was purchased, see him upon the crosse (bearing thy sinnes and my sinnes, man, woman (if we have any interest in him) and the condemnation of them) crying out, *My God, my God, why hast thou forsaken me?* Beloved, it went heavy with our Saviour.

Use. Learn hence to take heed of sinne, doe not take delight in any sinne, truly beloved, if you love the Lord Jesus, you cannot love that which was such a heavie burthen unto him, O beloved, how should justified, saved persons take heed of sin, of every sinne! the least sinne that thou canst imagine, tooke hold on Christ, as well as the greatest: O therefore take heed

of

of pride, of anger, of fooliſhnes, vanity, the leaſt ſinne is much unbecomming Chriſtians: O beloved, how ſeaſonable comes in that earneſt exhortation of the Apoſtle? *Rom.* 12 1, 2 Chriſt having given up himſelfe for your ſinnes, that *you give up your ſelves, your ſoules and bodies, a holy, living, acceptable ſacrifice to the Lord.*

2 As Chriſt hath made peace in bearing the ſinnes of his people, ſo alſo in laying downe his life and blood for them: beloved, before ever there could bee peace and reconciliation made, Chriſt muſt die for it, give his life and blood for it, all thoſe ceremoniall ſacrifices under the law were a type of a dying Chriſt, hence it is that he is called a *Lambe ſlaine from the beginning*: beloved, Chriſt having undertaken to become a High-Prieſt, a peace-maker between God and man, nothing leſſe then his blood could doe it, *Heb.* 9,22. *Without blood there is no remiſſion*: no juſtification without blood, Chriſt dying is a Chriſtians juſtification, Rom. 5.9. *being now juſtified by his blood, wee ſhall be ſaved* &c. *no purging of ſinne without blood*, Heb. 19. 14. *how much more ſhal the blood of Chriſt who through the eternall ſpirit offered himſelfe, purge your conſciences from dead works to ſerve the living God*, Revel. 1. 5. *who hath loved us, and waſhed us from our ſinnes in his owne blood*, &c. there is no pardon,

and so no peace without blood, *Heb.* 9. 22. Thus beloved you see that all must be done by blood, and that by the blood of Christ too, the blood of all the creatures in the World, nay, of all the men in the World, was not able to redeeme, to make satisfaction for one soule, nay for one sinne, nothing lesse then the blood of Christ could doe it, 1*Pet.* 1 18,19. *silver and gold* could not doe it, *the blood of creatures* could not do it, *Heb.* 10.5. *It is not possible that the blood of Buls and Goats should take away sinne.*

Object. But some may say, that God had never any thing against his Elect, he ever loved them from eternity, *Jer.* 31.3. *I have loved thee with an everlasting love*, Ephes. 1. 4. *hee chose us in him from before the foundation of the World.*

Ans. True, God ever loved his Elect, and ever intended mercy and love unto them; yet he so loved them as with relation to the death of his Son, and from everlasting determined to satisfie his justice, to take away sin, and worke peace by the death of his Son; and the truth is, that God had as really an eye to the death of his Son, from all eternity, and saw it as actually then, as if Christ had then suffered, see *Ephes.* 1.4. *He chose us in him from before the foundation of the World*, in him, with relation to his death, to his making satisfaction for sinne, not

that

that God could not have made the Saints at once, and have saved them presently, and never have suffered them to sin, but this is the way God in his wisdome appointed to manifest his mercy on the vessels of mercy, and his justice on his enemies; so that now beloved, God having appointed this to bee the meanes to bring sons to glory, there could never have been any remission, any peace, but by a dying Christ; therefore he is called, *a Lambe slaine from the foundations of the World*, Revel. 13.8. and indeed, Christ was as a Lambe ever slaine in Gods account, and hee beheld all things as present, and saw both the worke of creation, redemption, and glory of his Saints from all eternity.

The second part of *Christs* Priestly Office, consists in his intercession at the right hand of the glory of his Father, *Rom.* 8. 34. *Who is hee that condemneth? it is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us*, Heb. 7. 25. *Hee ever liveth to make intercession.* Beloved, this is one part of Christs Priestly Office to intercede for the Saints.

Note beloved, Christ intercedes, 1 In the Saints. 2 For them.

1 *In them* Rom. 8.26,27. *The Spirit it self*, (to wit of *Christ*, Gal 4.6.) *Maketh intercessi-*

on for us, or, in us according to the will of God, that is, God by his Spirit, helpeth us to aske things according to the will of God *for we know not what we should pray for as we ought, but the Spirit helpeth us* &c.

2 He maketh intercession *For us*, also, hee ever liveth to make intercession. O blessed word for the Saints! hee maketh intercession for every particular Saint, hee maketh intercession for his Churches, for us sayth the Apostle, and through him it is, *we have accesse with boldnesse unto the Father*, &c.

Object. But some may object, did not Christ make satisfaction, peace, and reconciliation, when he dyed upon the Crosse, when he said, *It is finished*?

Answ. It is true that Christ in his death and Resurrection finished the work of mans justification, *Rom.* 5. 9. *being justified by his blood*: and he made peace and reconciliation, *Coloss.* 1. 20. *having made peace by the blood of his Crosse*: But wee are not to understand by Christs interceding any new act of Christs done, either in way of satisfaction, or justification: neither are wee to understand that Christ sits in Heaven pleading with the Father in words, as a Counsellour pleads a cause before the Judge; but Christ is in Heaven with the Father at his right hand, that is, in glory with him, presenting our persons, and

in

in presenting our persons, all our services, in his owne person: not by any new act of doing, but by the worth of his merits, the excellency of his person, the neere relation of the Saints to himselfe, *viz.* members of his body; so that now God cannot looke upon the Sonne but hee must behold the Saints in him, hee having so neere a relation to his Father, both by his personall presence, and the excellent worth of his merits (*whose blood spake better things then the blood of* Abel) Heb. 12. 24. *hee continually makes intercession to God for the Saints,* Esay 53.12 *Hee hath poured out his soule to the death, and hee was numbred among the transgressors, he bare the sins of many & made intercession for the transgressors:* Here you have the whole Priestly Office of Christ, 1 *Bearing sins, and so working peace.* 2 *Making intercession by that means for transgressors.*

Use. If so that Christ Jesus is to be exalted and lifted up as the alone High-Priest in the dayes of the Gospell, hence will properly arise four words of application. 1 A word of *Admiration.* 2 A word of *Information.* 3 A word of *Exhortation.* 4 A word of *Consolation.*

Use. First, A word of Admiration: O what cause have the Saints to admire God, who hath manifested himselfe in his Son: I say to admire

him. 1 His *Wisdome*. 2 His *Love* and his *Mercy*. 3 His *Justice*. 4 His *Power*, all manifested in his Son, *to* and *for* the good of *Sinners*, whom he maketh *Saints*.

1 How should the Saints *admire his wisdome*? truly beloved, the wisdome of God as in other things, so in this particular (*making peace by the bloud of his Son*) is very admirable, the wisdome of God wonderfully appeared in the whole worke of God, with relation to the creation. *Job* 37. 14, 15, 16. *c.* 38 4. *&c.* and this the Saints should be acquainted with, that their hearts might admire him.

But the redemption of the Saints is much more admirable, for beloved, this was Gods end in making a world, that he might set forth his wisdome in the redemption of the Saints, *Esay* 40. The Lord speaking as it seemes, with relation to the comming of his Sonne, a *Saviour*, ver. 11. he shall *feed his flocke like a shepheard, and gather his lambes in his armes*, &c. he saith, ver. 13. *Who hath directed the Spirit of the Lord, and who was his Counsellour? with whom tooke hee counsell, and who instructed him?* &c. certainly none beloved, there was none to doe it, for he determined his whole work, both of creation and redemption before all things: if there had been any thing then for any of the sons of men, who could have invented such a way, such a meanes of recovering,

and

and reconciling of fallen man? truly none but the God of wisedome, and therefore *Christ* is called in Scripture the *wisedome of God*, Luke 11.49. 1 Cor. 1.21. *we preach Christ the wisedome of God*, &c. c.2.7. *But we speak the wisdom of God in a mystery, the hidden wisedome which God ordained before the world began.* Note, beloved, the Lord Jesus Christ, the wisdom of the Father, him in whom the Father manifests his wisdom, was ordained before the world began, *Ep.*3.10, 11. it is called the manifold wisdome of God.

Well may it be called manifold, for it is infinite, ther is no numbering of it, *Ps.*147.5. *great is the Lord, and of great power, of his understanding there is no number.*

How should this take off from the Saints all cares and feares concerning the things of this world? he who is infinite in wisedome; wisedome it selfe hath taken care for thy soule, for thine eternity. Doubt not, but rest upon him, his wisedome shall be for thee; he will so order, and dispose of all thy actions, as shall bee most advantagious for his owne honour, and thy good. And know this, that nothing comes to passe but by his wise disposing hand of grace: nay, hee is made unto thee that beleeveth, *wisedome*, 1 *Cor.* 1.30. O admirable mercy, that the God of wisedome, should not only, wisely contrive a way for the reconciling

of

of sinners to himselfe, but should become their *wisedome hee is made to us wisedome*: admire at this, all ye sons and daughters of God: what? God himselfe become your wisdome? then truly thy folly shall not harme thee: O thou art ready to say, I am so foolish, so ignorant, &c. O poore soule, it matters not, it is mercy thou seest thy folly, for the truth is, thou *must be a fool that thou maist be wise*, 1 *Cor.* 3. 18. & 4. 10. that is, thou must renounce all thine owne wisdome, as folly; for it is selfe-wisdome, that is the greatest enemy to Christ. Therefore let no man deceive himself: *If any man amongst you seeme to be wise in this world, let him be a foole that he may be wise.*

2 What cause have the Saints to admire God in Christ, for his love? O admirable love! what? God to give his Son to become a propitiation for the sin of sinners? is not this rich grace and mercy? for God to take upon him the nature of man, and the sinnes of men, to make peace and reconciliation for men? what soule can behold this love, this mercy, and not stand admiring in the enjoyment of it?

Beloved, this love of God manifested unto men, it is *Free*, *Full*, *Everlasting* Love: It is free without desert, there was nothing in man for to procure it, hee hath loved thee freely, poore soule, *Hos.* 14. 4. *I will heale their backsliding, I will love them freely, for*

mine

mine anger is turned away. Beloved, God loved freely, for he loved his before they were, *Ephes.* 1.4. he loved them freely, for he loved them when they were sinners, *Rom.* 5.8 the manifestation of it is *free, for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom.* 2.16. 1 *Cor.* 1.27. hee manifests it unto them, when they would none of it, when men had rather keep their sins then receive Christ, as a Priest, and an atonement; so *Paul, Acts* 9. the Lord meets him and overpowers him, when hee was going in a way of persecution, as it is in *Esay* 65. 1. *I am sought of them that asked not for mee, and found of them that sought mee not,* &c. God first seeking and finding, causes the creature to seeke after God.

2 *It is full of grace and love, great love, John* 3.16. *God so loved the World, that hee gave his Son,* &c, O unspeakable love, that nothing lesse then the Son of God can serve for a gift, and truly beloved, nothing lesse could have done the deed, and therefore nothing lesse could be given from a God of love, who intended in his gift to doe good to man, 1 *John* 4. 10. Herein is love, not that wee loved God, but that hee loved us, and *sent his Son to bee the propitiation for our sinnes*, and herein is the love of Christ manifested to become a Priest, a Sacrifice, to lay downe his life for sinners, *John* 5. 13.

Greater

Greater love then this hath no man, that a man lay downe his life for his friends. Here is great love, love to be admired of all the Saints.

3 This love of God manifested in the Sonne, *is everlasting love*, Jer. 31. 3. *I have loved thee with an everlasting love, therefore in loving kindnesse have I drawne thee.* Harke you, (beloved friends) God hath loved his people from everlasting, and hee will love them to everlasting, *Iohn* 13. 1. *Having loved his owne, which were in the world, hee loved them to the end*, that is, for ever: Hence it is that the kindnesse, of God is called everlasting kindnesse, *Esay* 54. 8. *In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee*, &c. his mercy is *everlasting mercy*, *Psalme* 100. 5. For the Lord is good, and his mercy *is everlasting, and his truth endureth to generation and generation.* His Covenant made with thee who art a beleever, is an everlasting Covenant, *Esay* 61. 8. *I will make an everlasting Covenant with them saith the Lord, a Covenant that shall not bee removed*, Esay 54. 10. *neither shalt thou depart out of it*, *Jerem.* 32. 40. and hence it is that the joy of the Saints shall bee everlasting; for indeed, were not Gods mercies, Gods Covenants, &c. everlasting, there could

could bee no true joy, but this is that which occasions both true and everlasting joy, and consolation, 2 *Thess.* 2. 16. Now our Lord Jesus Christ himselfe, and God, even our Father, which hath loved and given us everlasting consolation, and good hope through grace, *&c.* Note, beloved, here is everlasting consolation flowing from the love of God, and truly the consolation could not be everlasting, were not that love communicated through grace everlasting. Here is admirable mercy, admirable grace, *free, full, everlasting.*

3 The Saints have cause to admire God in his *Justice*; for beloved, those two attributes of God are admirably exalted in this one particular, giving Christ a reconciliation betweene God and man, his love and his mercy is exalted, in that hee to accomplish his owne end in a way of grace, gives his own Sonne to become an offering for sinne, to this very end and purpose, to reconcile and save sinners, *John* 3. 16. 2 *Cor.* 5. 19. such was the love of God from all eternity, that nothing could hinder this designe of grace. The Jews that had a hand in putting Christ to death, shall have a part in that mercy and grace purchased by his death, *Acts* 2. 37, 38. For they did nothing but what God in his Counsel had determined, *Act.* 4. 28.

Now

Now as the mercy of God was herein admirably exalted to men, so is his justice, his severity also, *Rom.* 11. 12. *Behold, therefore the goodnesse and severity of God*, &c. Behold, here is goodnesse and severity, mercy and justice, to be admired.

First, The mercy of God is heare admirably manifested, In freely choosing some; and secondly, his justice in leaving others: First, *His mercy in choosing some in his Sonne* to life and glory, *Rom.* 9. 23, 24. *That he might make known the riches of his glory on the vessels of mercy, which hee had afore prepared unto glory, even us, whom he hath called*, &c. here is the mercy of God wonderfully made known unto the sonnes of men: And note that this mercy was never manifested but in a way of justice: justice must be satisfied for mans transgression: now that God may shew mercy without any wrong to his justice, hee gives his Sonne to take upon him mans sinne, and to suffer for the sinnes of his people, that so mercy and justice might meet together. An admirable worke of grace; where God shews mercy, and his justice is satisfied. Never any mercy to be expected, but where justice is satisfied: it is in vaine for thee, Oman, to expect mercy out of Christ: there justice is satisfied, if ever thou hast mercy, it must be there, therefore Christ cals, *Mat.* 11. 21. *Come unto me*, &c.

Now

Now, beloved, the Saints may admire at, and rejoyce in the justice of God: for the justice of God is for every beleever, and is as ready to plead for them, as the mercy of God. A Creditour that is honest, he wil be ready to acquit and cleere the principall, when the surety hath paid the debt, and made full satisfaction, and to declare that hee hath nothing against him: it is true, the surety may pay the debt, and the principall not know it, and hee may be affraid and troubled; but when the surety shall come and tell him that the debt is paid, and the creditour satisfied: and when the creditour shall send his bond, and discharge under his hand and seale; now this satisfies the man, and now heis clear, and comforted, now he walks boldly.

So it may bee with the poore soule; Christ hath paid thy debt, he hath satisfied the justice of his Father, but perhaps thou wantest the assurance of it: beloved, to whomsoever the Lord hath, or shall give faith, there it is sure: the Lord hath sent his Ministers to proclaime it to your souls, *That whosoever believeth shall be saved*; and here he hath sent his Word to confirme it unto you, and if that will not satisfie, thou shalt have his seale too, *Ephes.* 1. 13. And justice is now ready to plead for such a soule, to acquit him, *I am satisfied, I have nothing against him*: and so justice is thine, and for thee, who (indeed) beleevest.

2 *The justice of God is manifested in leaving others in a lost condition*, herein is the severity of God admirably manifested, especially of the Saints see *Rom.* 9.12. *What, if God willing to shew his wrath, and make his power knowne, endured with much long suffering the vessels of wrath made up to destruction?* see *Chap.* 11. the elect obteined mercy, the rest were hardened, O how should the Saints admire at this justice? what? God to leave so many in a hardened-blinde-perishing-condition, and shew mercy to mee: O wonderfull! what should God see in mee more then in such and such hardened ones! What? God shew mercy, perhaps to one, and leave twenty, a hundred, in a hardened, lost condition, and shall I bee one of the small number? O beloved, how will the due consideration of this mercy and justice, this goodnesse and severity of God, set your soules a work to admire God, and to praise him? this is the new song of the Saints, *Revelat.* 5.9. *And they sung a new song saying, thou art worthy to take the Booke, and to open the seale thereof, for thou hast redeemed us to God by thy blood, out of every kinred and tongue, and people and Nation:* O this is that which will set thy soul a praysing God indeed, when thou shalt see people, tongues, Nations left, and thou taken out of them, some taken, perhaps one or two

out of a family, others left; one or two out of a generation, others left; some few out of a City, a Nation, and others left: O beloved, the due consideration of this one thing, will occasion your souls to sing that song, that none else could ever learn, *Revel.* 14.3. *They sung a new song, and no man could learne that song: but they which were redeemed from the earth* (called out from earthly men) *from Nations, people tongues,* &c.

4 The Saints have cause also to admire *the power, the almighty power of God, working salvation for them*, hee doth declare himselfe to bee the Almighty God, able to doe whatsoever hee pleaseth, hee is able to save, hee is able to worke salvation for his people which way hee pleaseth, and the power of God is manifested in Christ, working salvation for his people, see *Esay* 63. 1. *I that speake in righteousnesse mighty to save*, behold, the Lord Jesus is called the *mighty God*, *Esay* 9. 6. and *a mighty redeemer*, Proverbs 23.11. *and their redeemer is mighty, hee shall plead their cause*, &c. and truly beloved, hee had need bee mighty, for hee hath undertaken a mighty worke; the redemption and salvation of sinners, and this appeares to be a mighty work.

1 Because none else could do it: beloved, God hath done such a worke for his people, that no creature nor created power in heaven or

earth could doe it, *Esay* 45. 21. *There is no God besides mee*, a just God and a Saviour, there is none beside me, none can save beside God, *Hos*. 13. 4. *There is no Saviour besides me, therefore in vaine is salvation hoped for from the mountains, truly in the Lord our God is the salvation of Israel*, *Jer*. 3. 23. Beloved, it is in vaine to looke for salvation from the hils and mountaines, from creatures, or any thing beneath the Lord Jesus, *There is none other name given under heaven whereby wee may be saved, but by the name of Jesus*, *Acts* 4. 22. O beloved, how should the Saints prayse God, and admire him for that great and glorious salvation hee hath wrought for his people: this is the song the Saints, sing unto his prayse, Revel. 7. 10, 11, 12. *And they cryed with a lond voyce, salvation to our God*, &c. *blessing, and glory, and wisdome, and thanksgiving, and honour, and power, and might be unto our God for ever and ever*, &c. They sing forth Gods saving power, *Who is a God able to save after this manner?*

2 It appears to be a mighty worke, exceeding the worke of the Creation, or any of the rest of the works of God, if wee consider the severall circumstances, or concomitants thereunto appertaining. Beloved, the Lord made the World with his Word, *hee spake the word and it was done*, but it was not a Word that could

could save man being falne, no, no, beloved, there is more to be done, first, God must take upon him the nature of man, that is, *the seed of David*, Rom. 1.3. *of Abraham*, Heb. 2.16. hee must beare the sins of sinners, 1 *Pet.* 2.24. and their curse, *being made a curse for them*, *Gal.* 3.13. and *their condemnation*, *Rom.* 8.3. and to effect this great worke of mans salvation, *Hee that was in the forme of God, and thought it no robbery to be equall with GOD, was found in the forme of a servant, became obedient to the death, even the death of the Crosse*, *Phil.* 2.6, 7. Here is a great worke before mans salvation is accomplished: was there ever the like worke wrought by God, greater then the Creation? there a word doth it, here must be bloud, not of an ordinary man, but of the Sonne of God; greater then the destroying or building of Nations or Kingdomes, there a word doth it, *Jer.* 18.7, 8. here must bee bloud, *Hebr.* 9. 22. Thus you see, beloved, the admirable power of God, manifested in this worke of reconciliation.

Use 2 If Christ bee the alone High-Priest, the alone reconciler and peace-maker betwixt God and man, as you have heard he is, 1 *Tim.* 2 5. *There is one God, and one Mediator between God and man, the man Christ Jesus.* Then here is a word of information, to informe us of the

vanity and folly of those that create to themselves other grounds of peace and comfort besides Christ.

Note first, That there are many that doe thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath sayd, *There is no other name given under heaven whereby you may be saved:* yet beleeve it, many there are, that rest upon duties and performances, and make that the ground of their consolation, *Jer.* 2. 12,13. *They have forsaken mee the fountaine of living water, and have digged unto themselves cisterns, booken cisternes, that will hold no water*, my people, that is, not only mine by creation, but by profession, yet they forsake mee, and digged cisternes to themselves: how doe men love to draw water out of their owne cisternes? to create comforts to themselves, to kindle sparks of their owne fire, untill the Lord bring them off from it: *Mat.* 25. 1. there were five wise Virgins, and five foolish, the foolish have lamps, a profession, and in that they rest, without oyle, that is, Christ his grace and mercy: and note, Christ sayth the Kingdome of Heaven is like ten Virgins, and it may bee the state of the Church for all that I know, men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with a name

name of Chriſtians, *a name that th*
live, and yet are dead: therefore it r
cernes you, beloved, to looke to it:
nough that you heare, profeſſe, pray,
bers of Churches, unleſſe Chriſt
there is nothing elſe can make peac
bloud of the Covenant, and n
are, that ſhall deceive themſelves.

2 See the ſin, the evill, of truſti
thing beneath *Chriſt.*

1 It is a vaine and fooliſh thing
the five Virgins, *Mat.* 25. are
Virgins, and well might they
liſh, they content themſelv
without Oyle: How long is
to burne that wants Oyle, th
Profeſſor, that wants Chr
thing for a man to be con
without the kernell, the
ſubſtance. Beloved, all t
is but a ſhadow, it will
the ſubſtance of all Ordi
ons, farther then you
they are dead. O ho
count that man, that w
to catch the ſhadow,
It is a vaine thing wit
it is this, they deceiue
they have ſomething
thing. *Revel.* 3. 19. *Be*

and increased with goods, and hast
thing, and knowest not that thou art
and miserrble, and poore, and blinde,
this is thy folly, this is thy vanity,
kest that thou hast much to say for thy
cause thou hast gotten *a form of godli-*
n the truth is, that all (without Christ)
nay, lesse then nothing, vanity: they
e thee, certainly Christ dyed in vain,
g beneath himselfe can save thee, *Gal.*

dly, to create comforts to thy self,
t, is an evill and a bitter thing; cer-
it will prove very evill and bit-
er here when discovered to thy
after, when too late. See *Jer.* 2.
re, and see that it is an evill
that thou hast forsaken the
vill and bitter thing to for-
he founrain, and to rest up-
neath himselfe.
e evill of it, perhaps you

of it is sorrow, certain-
ollow it, *Esay* 50. 11.
lle a fire, that compasse
sparks, walk in the light
sparkes that yee have
ne of mine hand, ye shall

Quest. What is the reason, poor soules walke so sadly and so sorrowfully?

Answer. Is it not because they forsake the Lord the Fountaine, and dig cisternes to themselves? kindle a fire of their owne, and then sit downe, and thinke to comfort themselves? and hence it comes to passe, that so many poore soules lye downe in sorrow: is it not thy case, poore soule? thou settest up this duty and that duty, this prayer, and that Ordinance, and expectest comfort in them, and thou wouldest fain compasse thy selfe about with those sparks of prayers and duties, *&c.* and this makes thee lye down in sorrow, and all because thy soule is not carried through these to Christ, *who is the substance of all Ordinances.*

3 It is a shamefull thing to rest upon any thing beneath Christ, certainly, beloved, it will make you ashamed one day, either here or hereafter: See *Rom.* 6. 21. *What fruit had you then in those things whereof yee are now ashamed?* the end of those things are death. What were those things? deeds of darknesse, and certainly to rest upon any thing beneath CHRIST; is a deed of darknesse, and will cause shame: See *Jer.* 17. 13. *O Lord, the hope of Israel, all that forsake thee shall bee ashamed. And they that depart from thee shall be written in the earth, they have forsaken the Lord, the fountaine of living water.* O belo-

ved, will it not be a shame, when men shall professe Christianity all their dayes, when they shall heare, and pray, and performe duties, resting in those things, and when they shall come to appeare before the Lord Jesus shall be rejected? Esay. 45. 16. *They shall be ashamed, and also confounded, all of them together, that are makers of Idols*, that rest upon any thing beneath *Christ, whereas the Lords* Israel, Ver. 17 *shall bee saved with an everlasting salvation*, &c. *and they that trust in the Lord shall be as Mount* Sion, *that shall never be removed*, Psalm 125. 1.

4 Lastly, to trust in any thing beneath the Lord Jesus is a cursed, damning sinne, so it is, to those that live and dye in that condition, see Mat. 7. 22. 23. *Many will say in that day, Lord, Lord, have we not propheſied in thy name, and in thy name cast out Devils, and in thy name done many wonderfull works?* and then will he professe to them, *I never knew you, depart from me ye that worke iniquity*. O beloved, this will be the sad sentence pronounced against all that shall come before Christ at the last day in their own righteousnes, see *Luk.* 13. 27. *Depart from me ye workers of iniquity, there shall be weeping and gnashing of teeth.*

Use 3 A word of Exhortation, If it bee so that Christ bee the alone High-Priest and Peacemaker, between God and man, O how

should

ſhould this ſtirre up you ſouls to looke to Jeſus for ſalvation? doe not miſtake me, I ſhall not ſet you upon this duty as if it were in your owne power to doe it, it is God that worketh *both to will and to doe of his own good pleaſure*, but as a means by which God may come in with power upon thy ſpirit, working up thy ſoule aboue thy ſelfe to his Son, and to encourage any poor ſoul to whom God ſhall bee pleaſed to come in graciouſly in his own means.

Note firſt, God cals thee to looke above and beyond all, to himſelfe, in his Sonne, ſee Eſay 45,22. *Looke unto mee, and be ye ſaved, all the ends of the earth:* and Eſay 55 1. *Ho every one that thirſteth, come, buy wine and milke, without money and without price, wherefore will you ſpend your money for that which is not bread?* O beloved, God would not have poore ſoules, for which Chriſt dyed, to ſpend their time for that which is not bread, hee hath given Chriſt the living bread for that very end and purpoſe. God hath given his Son a *Sacrifice, a peace-offering*, for ſin, ſo making reconciliation for the ſins of his people, hee hath put in us the word of reconciliation, 2 *Cor.* 5. 19, 20 *Now then we are Ambaſſadors for Chriſt* (ſaith the Apoſtle) *as though God did beſeech you by us* to be reconciled unto him, that is, to receive this reconciliation held forth by Chriſt in the Word. O beloved, what doe your ſoules ſay

to this? is reconciliation and peace with God through Jesus Christ worth the owning? is it worth the receiving? men and women consider of it, *Acts* 23.26. *Men and brethren children of the stock of* Abraham, *and whosoever among you feareth the Lord, to you is the word of salvation sent:* to whom ever among you God shall give an eye to see it, and a hand to receive it, to you it is sent.

2 Consider Christ is ready to receive when ever you come unto him, hee will not put you off, *John* 6.37. *All that the Father giveth mee, shall come to me, and him that commeth to mee, I will in no wise cast out.* O beloved, the Lord is ready to receive sinners, the worst of sinners, the greatest of sinners; beleeve it, the Lord never did nor ever will cast forth a poore sinner, that comes to him in truth, that is, whom the Father draws to him. See the Parable of the Prodigal son, *Luke* 15.20. *his Father seeing him afar off, ran and met him and embraced him:* O the readinesse of God, to embrace poore sinners, that come unto him! witnesse *Mary Magdalen*, *Saul*, *Acts* 9. The *betrayers and murderers of the Lord of life*, *Act.* 2. All which manifests the readinesse of God to receive sinners: and beleeve it, he would never invite thee, hee would never give thee a heart willing to come to him, did he not intend willingly to embrace thee.

2 Exhor-

thou not look upon it as thine enemy? wouldst thou not be rid of it? O that is thy desire; why then be not dismay'd, it is the condition of all the Saints, to have sin raging in them: Christ hath destroyed the power of sin, *it shall not reign over you*, Rom. 6. 14.

3 Christ thy High-Priest will have thee to live in, and upon him, out of, and above, thy selfe: therefore he is pleased to let alone in the Saints, *A prick in the flesh, the messenger of Satan to buffet them*: Hee will save thee to fetch all from himselfe, Col. 3. 3. *For yee are dead, and your life is hid with Christ in God*: dead to sinne, and dead in your selves; not able to act or doe any thing, [illegible] as you are carried on by the power of God, *John* 15. 5. *Without me you can doe nothing*, Christ is, and will be, *all and in all* to your soules, *Col.* 3. 11. If all sinne in the Saints were subdued, and they made perfect in this life, I mean personally perfect, otherwise they could not live by faith upon another, and so should not bee in a dependency upon Christ: this was *Adams* condition, and hee quickly lost it: but it is the wisedome of God, and it is much for our good, to keepe us alwayes in a dependency upon himselfe, where our stock remains: for our life, our consolation, our salvation, it is all hid with Christ in God, and therefore it is sure, although wee have not the full enjoyment of it in this

world:

world: God keepes his people alwayes in a way of beleeving, and so causes them to live by faith, and when they are made meete for such a way, namely, *perfection*, *perfect freedome* from all sinne, that is, *when Christ shall change their vile bodies, and give them glorious bodies, then they shall bee made like unto Christ*, but not before, *Phil.* 3. 22. *John* 3. 2 O consider of it I beseech you (brethren) you would faine be glorified in a state of mortallity, what need of faith then? this is one end why God gives faith unto his people, that they might live comfortably in their patient expectation of what God hath promised, *Hebr.* 10. 35, 36. *Chap.* 11. 1. *Faith is the evidence of things not seene:* not seene with a carnall eye, not enjoyed after a carnall manner, but eyed by faith, and expected by hope, and so comfortably waited for, *Esa.* 28. 16. *He that beleeveth maketh not haste*, therefore that which you and I have to looke to, is this, whether Christ bee ours what if there be lust and corruptions? if thou hast Christ he is thy life, 1 *John* 5. 12. *He that hath the Son hath life*, if thou hast the Son thou hast life, he is thy life, and in him it is thou art to live, he it is that is thy fulnesse, *thy all, and in all.*

The second thing that troubles the Saints is their inabilities to performe duties: thou canst not pray without sinne, thou canst not perform

performe any duty as thou wouldest, and shouldest, thou canst say as the Apostle, *When I would doe good, evill is present*; and for to remedy this consider and be sure of these foure things.

2 That Christ hath done all for thee, so that thou art not to looke to thine owne righteousnesse, that *righteousnesse that is of the Law*, but *the righteousnesse that is of God through faith*, *Phil.* 3.9. What doth trouble thee poore soule? O thou canst not pray, that troubles thee. Why, consider first, Christ hath prayed for thee, *Iohn* 17.9. and certainly, *Hee was heard in all things that he prayed for*, his prayer stands effectuall for every beleever to the end of the World.

2 He by his spirit makes intercession in thee, *Rom.* 8.26. with sighes and groans which cannot be expressed.

3 He makes thy prayer acceptable, presented in his name, *Iohn* 19. 23. *Whatsoever ye shall ask the Father in my name, he will give it you*; look upon Christ thou shalt see him performing all righteousnes, for thee that art in thy self unrighteous, doing all for thee that canst doe nothing for thy selfe, he hath prayed for thee that canst not pray, nay, he doth still breath in by his spirit into thy soule, sighes, desirings, groanings, and sometimes) expressions, and then accepts of his owne worke in thee.

4 What-

4 Whatever thy weakneſſe is, hee paſſes it by and pardons it, ſee *Micah* 7. 18, 19, 20. *Who is a God like unto thee? that pardoneth the iniquity, and paſſeth by the tranſgreſſion of the remnant of his people:* thou mayſt thinke God hideth his face from thee, when thou ſeeſt thy luſts to bee ſtrong and prevailing: but hee will turn againe, *he will have compaſſion on thee, he will ſubdue thine iniquities*, &c. ſee the *Covenant of grace*, that Covenant which Chriſt hath purchaſed with his blood, *Heb.* 10. 29, ſee *Heb.* 8 12. *For I will be mercifull to their unrighteouſneſſe, and their ſins, and their unrighteouſneſſe will I remember no more*; thou art affraid thou art ſo dead ſo unprofitable, ſo unlike Chriſt, that he will not own thee, but be aſſured, it is a part of of the Covenant of grace in the adminiſtration of it, to pardon all thy ſins, 1 *John* 2. 2. *If we ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, who is a propitiation for our ſins. Chriſt* is thine advocate to plead thy cauſe, look to Chriſt who is thy propitiation, thy peace.

Object. O but I have a curſed wicked nature, there is nothing in it that is good, I cannot pray, nor performe duties, certainly now Chriſt hath ſhewn mercy to mee, and made a difference betweene mee and the world, hee expects ſomething at my hands anſwerable to his mercy.

Anſw.

Anſw. 1 It was the condition of the Apoſtle *Paul*, *Rom* 7. 18. *I know that in me* (that is in my fleſh) *dwelleth no good thing*, thou haſt nothing that is good in thee, it is true, no more had the Apoſtle *Paul*, *When I would doe good evill is preſent*, &c. thou canſt not pray, nor performe that good thou wouldeſt, no more could the Apoſtle, *ver.* 19. *for the good that I would doe, that I do not*, that is, I do it not as I would doe, free from ſin, from corruption, *evill is preſent*. O this is thy caſe, I know it is, and this was the caſe of the Apoſtle *Paul*, it is my caſe, and ſhall bee thine, while thou and I live in this world.

2 I anſwer, Chriſt Jeſus knew very well before ever hee gave his life and bloud for thee, a Sacrifice for ſinne, that thou wouldeſt have a curſed nature, a diſpoſition in thee to that which is evill, even after hee had manifeſted his love unto thee, hee knew that thou wouldeſt not bee able to pray or performe any duty without ſinne, nay hee never intended it ſhould be otherwiſe with thee or mee, while wee are in this world, and that is the reaſon hee gives us ſuch comfortable words to aſſure us, that thoſe corruptions committed after faith, ſhall be pardoned, *Heb.* 8. 12. for theſe ſinnes are indeed contrary to the holy and pure nature of God, but hee pardons them; and now doſt thinke that Chriſt would give his

life and blood for thee when thou wast an enemy to him, and so reconcile thee to himselfe and Father? and now when hee finds sinne and corruption in thee, inabilities to performe holy duties, *&c.* which he knew would bee in thee before, dost thinke hee will now reject thee and cast thee off? no, no, hee will not cast thee off, doe not thinke it, nay know it, that God expected no better of thee, he knew that thou wouldest have a vaine, foolish minde, full of passion, pride, and the like, farther then he gave thee power to subdue it, hee knew that without him thou canst doe nothing *Iohn* 15.5. O therefore bee not discouraged, looke to the Lord Jesus thy High-Priest, who hath reconciled thee when thou wert an enemy, *Rom.* 5. 8, 9. *But God commended his love towards us, in that while we were yet sinners Christ dyed for us: much more now, being justified by his blood, we shall be saved from wrath through him*, v. 10 *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved.*

3 A third thing that many times troubles the Saints, it is those temptations and persecutions they are lyable to in this world, for the name and sake of Christ.

For this I shall propound these three considerations, as remedies, all flowing from Christ our great High-Priest,

1 Consider

1 Consider that hee hath made the salvation of every beleever sure, *Esay* 55. 3. The Covenant God makes with his people, is the sure mercy of *David*, *I will make an everlasting Covenant with you, even the sure mercies of David*, that is, of Christ: It is sure the Devill may rage, and men may rage, but they shall never bee able to prevaile, *Mat.* 16. 18. *The gates of hell shall not prevaile*, &c. Feare not hell, thy High-Priest hath the keyes of death and hell, there shall not one soule goe in there more then Christ thy High-Priest permits, therefore feare not him that can imprison, banish, kill the body, and cannot kill the soule, *but feare him that can kill both body and soule*: be not affraid to confesse Christ before men and devils, they shall never bee able to separate betweene God and thy soule: see the confidence of the Apostle *Paul*, and this was his comfort, and this will bee thy comfort, *Rom.* 8. 35, 38, 39. *Who shall separate us from the love of God? I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor thing to come, nor height, nor depth, nor any other creature shal separate us from the love of God, which is in Christ Iesus our Lord*: true it is, afflictions will come, stormes and tempests will arise, but you being founded upon the rock Christ Jesus shall stand, see *Mat.* 7. 25.

The rain descended, and the flouds came, and the winde blew, and beat upon that house, and it fell not, for it was founded upon a rock: a poore weak soule, carried out of it selfe to Christ, built wholy upon him, shall stand, when perhaps some that have seemed to bee far more glorious Professors, building upon the sand, upon duties and professions, shall fall.

2 Consider that Christ thy High-Priest hath gone before thee in every condition, therefore it follows, *Heb.* 4. 15. *He was in all points tempted like unto us, yet without sin.* O how should the consideration of this help thee through thy temptation: art thou troubled with sin? so was Christ with thy sin, yet *himselfe without sinne, he was made sinne for us, that we might be made the righteousnesse of God in him.* 2 *Cor.* 5. 21. yea, and a curse for sinne too, and that thou shalt never be, *Gal.* 3. 13. art troubled with the Devill, with temptations, it may bee to pride to the world? *&c.* so was Christ, *Mat.* 4. Art persecuted? so was Christ; art contradicted of sinners? so was Christ, *Heb.* 12. 3. art mocked? scorned? set at nought? so was Christ, *John* 8. 48, 52. art accused perhaps for an Incendiary, or perverter of the City, of the Nation? so was Christ, *Luke* 23. 2. *They began to accuse him saying, we found this fellow perverting the Nation.*

3 Consider that Christ hath not onely gone be-

before in the Saints sufferings, w hereby hee is sensible and feelingly sensible of all the Saints sufferings, but hee goes with them into their sufferings. Consider, Christ will be as deepe in thy affliction as thy selfe; hee takes all as done to himselfe, *Acts 9. Saul, Saul, why persecutest thou me?* Christ will goe with thee into thy affliction, *Esay* 41. 3. *When thou passest through the waters I will bee with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt:* and Esay 41. 10. *Fear not, for I am with thee,* (what to doe? not for nothing) *I will strengthen thee, yea, I will helpe thee, yea, I will uphold thee, with the right hand of my righteousnesse:* and this you see verified, *Dan.* 3. 25. *Acts* 12. 7, 8. & 6. 25, in all which Christ manifested his gratious presence, both for support and preservation.

Use 4 Is a word of consolation: beloved, all the Saints consolation flows from the manifestation of Gods love in Christ their High-Priest.

Many are the consolations that issue forth to the Saints from this full fountaine of grace, all received in by faith: a Christians justification which hee receives by faith, it comes in by the bloud of CHRIST, *Romans*, 5. 9. Beloved, it is Christ dying, that is a Christians justification, *Romans*, 8. 33. and that is the reason why the Apostle is so carefull to make

knowne a crucified Christ, 1 *Cor.* 15.3. Christ dying for sinne, because it was the first truth to be received for a sinners justification: but now beloved (supposing I speake to those that have received this dying Christ as their alone justification) I shall rather passe this first particular, and come to speake of the true effects of this receiving Christ: and all flows from Christ, as our High-Priest.

The first is reconciliation and peace with God: every man and woman that hath indeed received Christ in a way of beleeving, as they are justified; so they have peace with God: this is a truth, the Lord helpe you to see it, *Romans* 5 1. *Being justified by faith, wee have peace with God, through our Lord Iesus Christ*; and this peace Christ hath made for us, by his bloud, *Coloss.* 1.20. *and having made peace by the bloud of his Crosse*, &c. this is a sweet mercy, a rich grace, for a poore sinfull creature, to bee reconciled to, and made one with the God of Heaven: thinke upon it (beloved) is not this a ground of consolation? now God has nothing against thee, to whom hee hath given faith in his Sonne; although it is true, the Devill, hee will have much against thee, the World, that is, the men of the World, will have much against thee, for thy Religion, as once those against *Daniel* 6.10, 11, 12, nay, thou mayst have much against thy selfe; yet

God

God hath nothing against thee; hee is at peace with thee, Christ hath made peace for thee: and secondly, thou hast nothing now against God: perhaps when thou wast in a naturall condition, before faith came, thou mightest have some hard thoughts of God, like the evill servant in the Gospel, *Luke* 19 20,21. thou thoughtest God to be a hard Master: time was perhaps, that thou thoughtest, doe what thou couldest, yet thou shouldest bee damned; but now thou seest that God hath given Christ to doe all for thee, to beare all thy sins, to performe all righteousnes, to make true and perfect peace: thou canst say, or at least mayst say it, as the Apostle, *Ephes*, 2.14. *He is my peace.* O blessed word! what comfort may this afford your souls: I speake to you beleevers, it is your portion: what ever men may doe unto thee, yet God is thy friend, he is at peace with thee; what ever man or Devill hath against thee, there is nothing in Heaven against thee, a high priviledge for poore Christians; that can looke upon Christ as their peace.

The second spring that flows forth from hence, is joy and consolation, peace is a fruit of justification, joy a fruit of peace, and all flows from Christ our High-Priest the Fountain, received by faith: here lyes the ground of a Christians joy; *Peace with God*, Rom. 15 13. *The God of hope fill you, with joy and peace*

through beleeving: through beleeving of what? *that our peace is made with God through Christ.* This is the alone ground of joy, I meane in the first place: it is true, that when once a soule attains to this, he then shall have cause to rejoyce in every good thing of God, wherein God is honoured, or the Saints benefited, as *Acts* 15.3.

But this is the first fundamentall ground of joy, Rom.5.11. *And not only so, but we also joy in God through our Lord Jesus, by whom wee have now received the atonement*, when once your souls come to receive the attonement, the peace, that is, *Christ who is our peace*; then your souls will rejoyce indeed, *with joy unspeakable and full of glory*, 1 *Pet.*1.8.

What doth thy soule say to this now? is thy peace made with God? and canst thou not rejoyce? Is God become thy friend, thy true friend, thine everlasting friend, and canst thou not rejoyce? Mee thinks, thy heart should leap for joy. What if thou hast corruption stirring in thee? What if thou art persecuted for the name and sake of Christ? yet rejoyce. See *Luke* 6.22,23. *Blessed are yee when men shall hate you, and shall separate you from their company, and shall reproach you, and cast out your name as evill, for the Sonne of mans sake, rejoyce in that day, and leap for joy*, and this the Apostle *Paul* doth, 2 Cor.12 9,10. *Most gladly*

gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake. Mee thinkes your soules should rejoyce in the Lord alwayes, as *Phil.* 4.4. *Rejoyce in the Lord alwayes, and againe, I say rejoyce*, that soule that hath fled to the Lord Jesus who is the alone hope set before us, may *have strong consolation, Hebr.* 6. 18.

The third ground of consolation is, that the Saints are made Priests to the Lord, and so can now through Christ have accesse with boldnesse to the Throne of Grace: every beleever is made a priest in Christ, and note this by the way, that those that dare attribute that name to themselves, by way of office, it is no lesse then blasphemy against the Lord Jesus, but every beleever is made a spirituall Priest to the Lord, and so the Church. *A holy Priest-hood, to offer up acceptable Sacrifice to God by Jesus Christ*, not *propitiatory* Sacrifice, that belonged to Christ alone, but yet *acceptable* Sacrifice, 1 *Pet.* 2.5. *Ye also as living stones, are built up a spirituall house, an holy Priest-hood, to offer up spirituall Sacrifices, acceptable to God by Jesus Christ.* Beloved, here is your priviledge, let it be your comfort that now you are made a holy Priest-hood

to

unto God, you may come boldly to the Throne of Grace; *Heb.* 4. 16. *Let us therefore come boldly to the throne of Grace, through that new and living way, which hee hath consecrated for us through the vaile, that is to say, his flesh.* Beloved, is not this a mercy, that God should make way for sinners to come unto his presence, and to have accesse unto him. *Ephesians* 2. 18. *Chapter* 3. 12. and that with confidence of acceptance: Now thou mayst goe to thy Father, and make all thy wants knowne unto him, and lay open all thy wrongs before him, as those *Acts* 4, from the 24 to the 30 verse.

The fourth ground of consolation that flows from Christ thy High-Priest, it is that assurance of enjoying everlasting peace, joy, and glory with himselfe in another world, after the resurrection of the just, there shall bee a freedome from sinne, and a freedome from sorrow: a time will come when there shall bee a deliverance from those miseries, that the best of the Saints are now incident unto. *Note*, beloved, you shall be freed from sinne: O thou hast a body of sinne now, and thou couldest bee contented to part with any thing to be rid of sin, why thou shalt be rid of it one day, and *thy vile body shall bee changed, and made like the glorious body of Christ*, *Phil* 3. 21. 1 John 3. 2. Then thou shalt bee rid of the Devill and wicked

ed men, there shall bee no Devill to tempt thee, the accuser of the Brethren shall bee cast downe, there shall be no wicked men to persecute thee; here will bee a glorious deliverance for the Saints, when there shall bee no bad thing in them, no bad person amongst them: hence it is that there shall bee no more death, nor crying nor sorrow, *for the former things are passed away*, *Revel.* 21.4. and they shall not onely be freed of those former things, but they shall professe the same glory with Christ, *Col.* 3.4. *When Christ who is our life shall appeare then shall we also appeare with him in glory*, and Rom. 8.17. *If so bee that wee suffer together with him, that wee may bee glorified together*, and this glory is conferred on the Saints by Christ Jesus, *Joh:* 17.24. *Father I will that they which thou hast given me, may be with me wher I am, that they may behold my glory.* Note here, 1 They were given to Christ to the end that he might redeeme them and save them, *John* 6.39. And secondly, those whom Christ hath hath redeemed, hee will not leave them till he bring them into his presence to behold, and to bee made partakers of his glory.

THE

THE EXALTATION OF CHRIST, The alone PROPHET of SAINTS.

CHAP. II.

COme in the next place unto the Propheticall office of Christ, wherein hee is also in the dayes of the Gospel to bee exalted. In the handling of which, I shall first shew you from the Word of life, *That hee is the Prophet and teacher of his people*, and secondly, *that hee is to be exalted in the dayes of the Gospell, as the alone Teacher of his people.*

First, that he is the Prophet and Teacher of his

his people: now for the better proceeding in the unfolding of this particular unto you, I shall go along comparatively, holding forth the Prophetick office of Christ, by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, *viz. Teaching, working miracles, and foretelling of things to come.*

Now in all these three, Christ answers them, yea, and excels them all, for hee himselfe is the substance of all their Propheſies, *John* 1. 45.

1 It was the worke of the Prophets to teach the people, so *Moses* a type of Christ; both in respect of Law and Worship, God taught *Israel* by him, so *Esay* 1. throughout: *Ieremy* 1. 5, 6, 7. *chap.* 2. and all the Prophets. In this Christ hath manifested himselfe wonderfully to bee a Prophet: this part of Christs Propheticall Office (to wit, as hee is the teacher of his people) may bee considered under these three heads. First, as hee was a teacher of his people, before hee came in the flesh. Secondly, When hee was in the World. Thirdly, Now he is in Heaven.

1 Before hee came in the flesh: Christ, taught them by the Prophets, therefore you have ever the Prophets, in the Old Testament, saying, *The word of the Lord came unto mee,*

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Jer. 1. 4 *chap.* 2. 1. This *Peter* confirms, 2 *Pet.* 1. 20, 21. *For the Propheſie came not in old time by the will of man, but holy men of God, ſpake as they were inſpired by the Holy Spirit:* No Scripture is of private interpretation, that is, men did not ſpeake of their owne private ſpirits, not that private men (as they call them) may not interpret Scripture, that is no ſuch thing in the Word; but the truth held forth to us in it, is, that holy men that writ the Scripture, did not ſpeake their owne mindes, their owne fancies, but ſpake as they were inſpired by the Holy Spirit, and hence it is, that upon good grounds, wee receive the Old Teſtament for Scripture, becauſe it is the Word of God.

But 2 Chriſt performed his Propheticall Office when hee was in the World, hee then taught perſonally, *Mat.* 5.12. *He teacheth his Diſciples in the Mount*, hee teaches a very long Sermon, the longeſt Sermon wee read of in all the Goſpell, it continues to the end of the 7 Chapter, *Mat.* 13.1,2. you have Chriſt teaching multitudes in a ſhip by the Sea ſhore, who continues his Sermon almoſt through that Chapter, ſpeaking to them in parables. In *John*, you have Chriſt often teaching, in the third Chapter, teaching *Nicodemus*, in *Chap.* 5, 6, 7, 8, 9, 10. and almoſt in every Chapter, you have Chriſt teaching the Jewes.

3 But

3 But beloved in the third place, Chriſt is ſtill a Prophet to his people now hee is in heaven, which is the principall thing I intend to ſpeake unto. In the handling of which I ſhall endeavour. Firſt, *To prove from Scripture, that Chriſt is ſtill the Prophet of his people.* Secondly, *By what rule he teaches his people now hee is in heaven.* Thirdly, *The manner how he teaches.* Fourthly, *The matter what hee teaches.*

1 That he is a Prophet ſtill to his people now hee is in heaven, hee never fails teaching his people, hee is ſtill powerfully preſent with his people now hee is in heauen, *Matth.* 28.20. *I will be with you to the end of the world,* hence it is that Chriſt ſayth, *John* 6. 45. *And they ſhall bee all taught of God:* and Chriſt When hee aſcends promiſeth to ſend the Holy Spirit, what to do to teach his people, *John* 14.26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, hee ſhall teach you all things.* and bring all things to your remembrance: and this is the new Covenant, the Covenant of Grace, *Heb.* 8.10,11. *I wil put my Laws into their mindes, and write them upon their hearts, and they ſhal all know me, from the leaſt to the greateſt, for they ſhall be all taught of the Lord, Eſay* 54 13. ſo that you ſee Chriſt is ſtill teaching and leading his people as a Prophet in the way he would have them to walke.

The

The second particular propounded, was, by what rule Christ teacheth his people now he is in heaven, and that is by his Word; the Word of God is the alone rule by which Christ teacheth his people now he is in heaven, therefore he sayth, *Iohn* 5. 39, *Search the Scriptures, for in them you think to have eternal life, and they are they that testifie of me*: and Esay 8.20. *To the Law and to the testimony: if any speake not, according to this rule, it is, because there is no morning in them.*

Object. but some may say, this was before Christs ascention into heaven.

Answ. True, but the same rule holds still, see it confirmed after Christs ascention. *Gal.* 6. 6. *Hee that walketh according to this rule, peace shall bee upon him, and upon the* Israel *of God.* Marke it, hee that walketh according to this rule, peace shall be upon him, *&c.* Note first, The Word of God is the rule of a Christians life, and secondly, they are to walke according to it, see 2 *Pet.* 1. 18,20. *Wee have also a more sure word of Prophesie, whereunto you doe well, that yee take heed, as unto a light that shineth in a darke place,* &c, A sure word of Prophesie, that is the Scriptures, and note in *ver.* 20. hee confirms the Scriptures for that end, *Know this, that no Prophesie of the Scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy*

Holy Spirit: now the Scripture being *a ſure word of truth*, It is that which ought to bee the rule of the Saints in all their actions, and beleeve it, Chriſt never teacheth contrary to this Scripture. If this bee a truth, how may this reprove two ſorts of people? Firſt, thoſe that caſt of Scripture, and refuſe to walke according to it, under a pretence of being lead by the Spirit, and ſo above Scripture, refuſing to receive the Scripture, as the rule by which Chriſt teacheth, looking upon the Scripture as nothing to them.

It is a very ſad thing, that men profeſſing Godlineſſe, ſhould fall into ſuch abſurdities, in receiving ſuch principles as are deſtructive to the very power and being of godlines, how can a man walke if hee have no rule? how can a man worke without his compaſſe, his line: he knows not when hee is in, or when hee is out, ſo it muſt needs be with thoſe that caſt off Scripture, they cannot know when they walke according to the minde of God, or when they doe not.

Objection, Chriſt hath promiſed, to *write his Laws in the hearts of his people, and that they ſhall bee all taught of God, and that hee would ſend his Spirit, which ſhould teach them all things. Ergo*, For thoſe thus taught of God it is too legall for them, to walke by Scripture.

Answer, First, Those that deny some Scripture, must by the same ground, deny all: and if one Scripture bee not a truth to mee, and to bee received in any practice, how can I judge of the truth of another: and the truth is, that those, that will beleeve but that Scripture which they have a minde to beleeve (rejecting the rest) doe not rightly beleeve any: there is the same ground to believe all, as to believe one, 2 *Pet.* 1.20,21.

2 I answer, If you doe indeed beleeve these Scriptures to bee a truth, I make no question, but you wil anon believe the truth of the whole Scripture, these being opened in comparing them with other Scriptures.

First, *Christ promising to send his Spirit*, &c. I answer, that it was a particular promise made to the Apostles most principally; and in some measure, to all the Saints. Two things here mentioned in this Scripture, are most principally to the Apostles.

The first that is mentioned, is, *He shall bring all things to your remembrance, whatsoever I have said unto you*: Note, the Disciples of Christ were with him, saw his miracles, heard his word: but now when Christ is gone to heaven, hee will send his spirit, which shall bring all things that Christ spake or did, (necessary to bee remembred, for our information and consolation) to their remembrance:

remembrance: that they might leave it upon record to future Generations; and this promiſe of the ſpirit properly belongs to the Diſciples of Chriſt, who were both eye, and eare witneſſes of all hee did or ſpake; and this may confirme us admirably in the truth of the Goſpell, it was you ſre, written by the immediate inſpiration of that Spirit of promiſe, bringing it to the remembrance of thoſe that wrote it, and by no meanes ſerves to deſtroy the reſt of the Scriptures.

The ſecond thing promiſed is, *That it ſhall teach them all things*: Note, here alſo an admirable word, Chriſt tels his Diſciples: that that ſpirit, hee would ſend them, ſhould teach them all things, that is, all things that God intended to make knowne to man, for their rule and direction in this life: and this without queſtion, Chriſt who is truth it ſelfe, made good to his Diſciples. Therefore I hope this doth not ſerve to deſtroy Scripture, but to confirme it abundantly: for if Chriſt did (as without queſtion it is blaſphemy to ſay hee did not) teach his Diſciples all things, then are the rules preſcribed by the Apoſtles in their Epiſtles true, and perfect rules; and you, and I, are bound in duty, as wee will approve our ſelves Chriſtians, to ſubmit unto them, to receive them, as the holy, *promiſed truths* of God.

Object. But Christ makes this promise not onely to the Disciples, but to all the Saints also, *for all Scripture is written for our learning*, &c.

Answ. True, but in the first place it is to the Disciples, that they might leave us a perfect pattern from himselfe, and in this there is much comfort for the Saints, that wee have in the Scripture, *truth and all truth*, needfull for a Christian to know: and secondly, this promise is made good to all the Saints in its measure, God gives them his spirit to understand the Scriptures, and therefore it is, that the Apostle sayth, 2 *Tim.* 3. 16,17. *All Scripture is given by inspiration of God, and is profitable for doctrine for reproof for correction, and for instruction in righteousnesse; that the man of God may be perfect, and throughly furnished, unto all good workes.* Note, it is the Scriptures that thorowly furnishes or perfects the man of God to every good worke: and wee are said to be *built upon the Apostles and Prophets*; that is, the Doctrine, the truth, laid downe by the Apostles and Prophets, *Christ himselfe being the chief-corner stone*, Ephes. 2.20.

And for the second Scripture, that *God hath promised to write his laws in the hearts of his people, and they shall be all taught of God*, &c. It is true, God makes this promise good, hee writes his Law in the heart; where hee once comes

comes in a way of grace: that is, hee puts his ſpirit in them, makes them freely willing to walke accord ing to the rule of Scripture, for the Spirit and the word, doe anſwer each other. If any man will ſay hee hath received the ſpirit of Chriſt, and refuſes to walke according to the rules of Chriſt, *he is a lyar*, John 2.4,5,6. *and the truth is not in him.*

It is true alſo, God teaches all his people, *they are all taught of God*: but how? God doth teach, and lead into all truth, by the rule of Scripture; therefore Chriſt ſayth in his prayer, 1 John 17. 17. *ſanctifie them through the truth, thy Word is truth:* ſee then what a ſweet harmony is held forth in all the Scriptures; *the Spirits teaching and leading*; it is ſtill according to the Scriptures. The ſpirit of Chriſt, where it is, leades into truth, and that truth is contained in Scripture. Now for any man to ſay, hee hath the Spirit of Chriſt, and yet caſt away Scripture, or for any man to ſay, he hath the ſpirit of Chriſt, and walke not according to Scripture, I muſt give him leave to ſay it; but he muſt give me leave not to beleeve him: and alſo to tell him, that it is a diabolicall lying ſpirit, that caſts away Scripture, if any man ſpeake not according to this rule, it is becauſe *there is no truth in him*, Eſay 8. 20.

A ſecond ſort of people that are here to bee

reproved, are those that pretend to be all for the Scripture, and yet walke not up according to the rules of Scripture: without question, those whom Christ teacheth, hee teacheth to walke according to the rules that he prescribes them.

Of these there are two sorts. 1 Those that do not rightly divide between *Law* and *Gospel*, betweene *Legall Rules*, and *Gospel Rules*. 2 Those that instead of following the rules of Christ, follow the rules and inventions of men; that wait for what men will prescribe, resolving to make that their rule.

First, those that doe not rightly divide betweene *Law* and *Gospell*. And of these there are both Ministers and People, not *rightly dividing the Word of Truth*, as the Apostle exhorts *Timothy*, 1 *Pet.* 2. 15. And this is ignorance which remayns to this day, upon the hearts of many, whom I question not for their godlinesse, and honesty; yet God hath not taught them to this day, that cleere difference between Law and Gospell: and the ignorance of these men consists principally under these five heads. 1 *In not understanding the difference between Gospel Churches and the Church of the* Jews 2 *Gospel Ordinances and the Ordinances of the* Jews. 3 *Gospel Priviledges and the Priviledges of the* Jews. 4 *The difference between Gospel Mininisters and the Mi-*

nisters

niſters of the Law. 5 *The difference between the Goſpel and the Legall Covenant.*

1 The Church of the *Jews*, before, and the Church of Chriſt under the Goſpel: ſome ſay, the Church of the *Jewes* was a type of the Church of the Goſpel, both Jew and Gentile: and hence doe draw this concluſion, *That as the Church of the* Jews *was National, ſo the Churches of the* Gentiles *under the Goſpel muſt bee Nationall*: and that it is the duty of the civill Magiſtrate, to compell all in the Nation to the Chriſtian Religion: now here lies the miſtake; 1 It is true, the Church of the *Jews* was typicall, the body of the *Jews* being the naturall ſeed of *Abraham*, and ſo all that was of *Abrahams* poſterity, were born members of the Church: the Church of Chriſt under the Goſpell, are the ſpirituall ſeed, the ſeed according to the promiſe, *Romans* 2. 29. *Hee is a* Jew *which is one inwardly*, *Chap* 4 16. none are to bee looked upon as the ſonnes of *Abraham* by naturall generation, as they are borne of the bodies of beleevers under the Goſpel: ſee a cleere Scripture, *Gallat.* 3. 26, 29. *Yee are all the children of God by faith in Chriſt Jeſus, and if yee bee Chriſts, then are yee* Abrahams *ſeed, and heirs according to the promiſe.* Obſerve it, you muſt firſt bee Chriſts, before you are *Abrahams* ſeed, not *Abrahams* ſeed as ſoone as you are

born, it is by faith that yee are manifested to be Christs, and being thus manifested by faith, then they are *Abrahams seed according to the promise: Abrahams* promised seede are only beleevers, such as are indeed Christs. It is true, some may professe faith in hypocrisie, of whom we having no ground to the contrary are bound to receive, but none are indeed *Abrahams* seed, but they that are Christs.

2 The Kingly power put in *Israel* after the flesh, was a Type of the kingly power of Christ, ruling in and over his spirituall *Israell:* Their compelling or laying those that would not submit to that government, holding forth that power Christ hath left in his Church, spiritually to slay those that walke inordinately in any Church of Christ, according to that Scripture, *Luke* 19.27. *As for those mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* It is true, this shall perfectly be fulfilled at Christs second comming, but in its measure it is, or ought to bee fulfilled of every true Church of Christ, according to *Acts* 3.23. *Whosoever will not heare,* that is, submit, *to the Prophet, shall be cut off from amongst the people,* that is, cut off by excommunition, as a dead and withered branch: this is the first ground of mistake between Church and Church.

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The ſecond is betweene Ordinance and Ordinance: they judge baptiſm to be one with that of circumciſion, and therefore is to bee adminiſtred upon Infants, as well as circumciſion, and this is the ground of much confuſion at this very day.

Now for the cleering of this argument, I ſhall lay downe theſe grounds.

1 *That the Scripture no where ſayth it, that Baptiſme is one with Circumciſion, therefore it may bee a deluſion:* nay, to ſay what the Scripture ſaith not, is but a meere fancie, and invention of man: Now there is but one Scripture that is mentioned for this purpoſe by thoſe that ſtand moſt ſtrongly in this opinion, and that is, *Col.* 2. 11, 12. mentioning Circumciſion, that, to wit, *that Circumciſion, made without hands,* in v. 11. ſayth v. 12. *being buried with him in Baptiſme*; here ſay they, the Apoſtle ſayth, Baptiſme is come in the roome of circumciſion: judge your ſelves, whether there bee ever ſuch a word in the Text, whether it bee not a meere forged and forced interpretation: but ſay they, the Apoſtle is here perſwading the *Colloſſians* from Circumciſion, and therefore mentions Baptiſme, as come in the roo me of it. I anſwer, this is alſo forged, for the Apoſtle doth not in any meaſure taxe the *Colloſſians* with this errour of holding circumciſion, throughout his Epiſtle, onely

only in the 11. *ver.* he saith, *they are circumcised with the circumcision made without hands*, holding forth unto them, what they have in Christ, namely, *righteousnesse through the circumcision*, that is, the righteousnesse of Christ, for Christ being circumcised, performed all the righteousnesse that circumcision required. This is the first ground. The scripture no where saith that baptisme is one with circumcision.

2 The ground why baptisme is not one with circumcision, is, because the rule for *baptisme under the new Testament*, is not one with the rule for *circumcision under the Law*: the rule for circumcision was, that every male childe of the naturall seede of *Abraham*, was to bee circumcised the eight day, the rule for *baptisme under the Gospel*, is, that whosoever beleeveth, man or woman, *Jew* or *Gentile*, shall be baptized, *Marke* 16 17. with *Mat.* 28. 19, *Act.* 8. 12. Both men and women, hearing and beleeving, were baptized, so that the command for circumcision and baptism, do in no case agree, the one is for males onely, the other for beleevers both men and women.

3 Circumcision hath its authority in other things, as namely. 1 In the circumcision of the heart, the cutting off of sin, lust and corruption, it is called in the fore-mentioned Scripture, the *circumcision made without hands*, Col. 1. 11. see also, *Rom.* 2. 29. *Circumcision is that of the*

the heart in the ſpirit, and not in the letter, this was the type of circumciſion. And 2 it typed forth Chriſt his fulfilling the righteouſneſſe of the Law, to which circumciſion had a relation, *Rom.* 2. 25. and ſo of the Chriſtians freedome by Chriſt, *Col.*2.11. *We are circumciſed with the circumciſion made without hands*, in putting of the body of the ſins of the fleſh, by the circumciſion of Chriſt, Note, it is by the circumciſion of Chriſt, that is, by that righteouſneſſe: Chriſt being circumciſed, and ſo bound over to fulfill the Law, hath performed for us (namely) who beleeve.

4 Baptiſme hath no where thoſe titles given unto it which circumciſion hath, as namely, a Covenant, *Gen* 17 10. A Seale to *Abraham*, *Rom.* 4.11. Baptiſme is no where called a ſeale, neither doe I read of any ſeale to the beleever, but the Spirit of God, although it is true, this of baptiſme hath (though for all that I know) groundleſly been called a ſeale: Yet it is true, the Spirit of God in it, may convey comfort to the ſouls of the Saints, as in other Ordinances.

5 Baptiſme and circumciſion differ in the thing in ſelfe, the one being the cutting off the foreskin of the fleſh, onely of the males, the other the dipping in or under water, of believers, men or women, *In the name of the Father, Son, and Holy Ghoſt.*

6 They differ in the ends, the end of circumciſion

ciſion was, 1 To confirm to *Abraham* and to his poſterity, that Chriſt ſhould come of that ſeed, therefore it was annexed unto that promiſe, *Gen.*17. No ſuch thing in baptiſme, that holds forth Chriſt comming, *waſhing away the ſins of believers in his blood*, Act.22.16.

2 To type forth Chriſt who being circumciſed, was to perform perfect obedience for all his elect, and ſo bring in everlaſting ſpirituall circumciſion, that is righteouſnes: but baptiſm holds forth a conformity in the believer to this Chriſt in his ſuffering, in his death, and buriall, *Rom.*6.4,5,6.

7 Circumciſion was no type of baptſme becauſe baptiſme is but a type it ſelf: Now for one type to type forth another, I conceive is very abſurd, for Chriſt was the ſubſtance of all types and therefore of this.

8. Laſtly, Circumciſion was no type of baptiſme, for they were both on foot many years together, all the time Chriſt preached in the world, if baptiſme was the ſubſtance of circumciſion, then when the ſubſtance is once come, the type ſhould have been aboliſhed.

Object. But if it be objected that baptiſme came in the roome of circumciſion, becauſe that circumciſion was the means by which the Jews were admitted into the Church, and ſo is baptiſme to us.

Anſwer, I ſuppoſe baptiſme is not come

In

in the room of it, proved, first it is true baptime is that which gives visible admittance after the manifestation of faith into the Church of Christ, *Acts* 2. 41. *As many as gladly received the word, were baptized and added*, but circumcision did not admit the Jews into the Church, for they were borne members of that Church, and circumcised because members: note this, if circumcision gave admittance to the Jews into the Church estate, then they were no members before they were circumcised, and then the Jewes when they came over *Jordan*, into the land of *Canaan*, were no Church of God, for there was none circumcised but *Joshua* and *Caleb*, as you may see; *Jos.* 5. 2. where circumcision is renewed; but it was an Ordinance God required of the children of Israel meerly ceremoniall and typicall, as all the rest of the Jews Ordinances were; thus you see what a great mistake here lies in the not rightly dividing between Ordinance and Ordinance.

Yet lastly, Suppose baptisme were put in the room of circumcision, it gives Christ but so much honour, as to tell you who shall be baptized, and the manner how it shall be done, and so the controversie will be soon ended,

A third ground of mens ignorance is, in not understanding the difference between the Iews priviledges, and the priviledges of the Gospel: hence

hence it is that men are ready to argue for Gospell priviledges, ô say they, it was the *Jewes* priviledge, that their children should be circumcised, and is the Gospel straiter? have not Christians more priviledge under the Gospel then the Jews under the Law? is there not more liberty, grace and glory under the Gospel then under the Law? why then should not the Infants of beleevers be baptized, as well as *Abrahams* naturall seed circumcised?

Answ. It is true, there is indeed more liberty, grace and glory, under the Gospell then under the Law, but wee are to understand what the Christians priviledge is: the Jews priviledges Would bee a Christians bondage: this you say was the *Jewes* priviledge, that their children were to be circumcised: it was such priviledge, as bindes them over to the whole Law, *Rom.* 2. 25. *Gal:* 5. 3. but perhaps you will say; *What advantage then had the* Jews, *and what profit is there in circumcision?* Rom. 3. 1. *that is, what benefit then had the* Jews *by circumcision* see ver. the second, much every way, *chiefly because that unto them were committed the Oracles of God, the Oracles*, that is, the Ordinances of God was amongst them, namely, circumcision, and worship, *&c.* wherein Christ was typed forth to those which had faith, the World being without those Ordinances wherin Christ was thus pre-figured.

Quest.

Queſt. But what are our priviledges under the Goſpel?

Anſw Wee have the ſubſtance, they had but the ſhadow: wee have Chriſt indeed, as a Church of Chriſt, they had but the Type, wee have the righteouſneſſe typed forth to them in circumciſion: they had the Oracles of God amonſt them, theſe were priviledges unto them, yet indeed were held under much bondage by thoſe Oracles, the Law ever ready to condemne them, our priviledge is, that Chriſt hath ſet us at liberty from theſe priviledges, which would bee to us indeed yoakes of bondage, *Gal.* 5. 1. And hee hath made the Law, a Law of liberty, to the Saints, that they may rejoyce in that Law, from which they are ſet at liberty by Chriſt.

In a word, there is never a priviledge that can be mentioned that the Jew enjoyes, but would be a Chriſtians bondage.

The Chriſtians priviledges under the Goſpell, they are all ſpirituall, and ſo are their Ordinances, *Phil.* 3. 3. *We are the circumciſion that worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, having no confidence in the fleſh.* So that (in a word) the Chriſtians priviledge is, that they have received Chriſt the ſumme of all the Jews priviledges, ceremonies and ſacrifices, all is in Chriſt, which the Chriſtian onely by faith enjoys.

Tell

Tell mee, what priviledge it is for a poore Infant to have a little water ſprinkled upon him? will it conferre grace, or will it not? will it regenerate, as you have been taught? O Ignorance! the Lord cauſe it to vaniſh: can the Infant, if elected, make any uſe of this Ordinance, or receive any thing held forth in it, to the eye of faith? nay, he cannot. faith is required in thoſe that participate of Goſpell Ordinances, and indeed, men and women are to bee baptized, becauſe they are regenerate, not to regenerate them.

God owned the Jewes under a covenant of workes, and ſo indeed (for the moſt part of them) they were but a carnall people: and they had carnall, typicall Ordinances, and *a worldly Sanctuary*, *Heb.*9.1,2. but God owning his Church under the Goſpel, in a covenant of grace *Acts* 20. 28. *Heb.* 8.10,11. hath given us more ſpirituall Ordinances, and theſe Ordinances, are alwayes preſented to the eye of faith, in thoſe that receive it: our priviledge is that wee are freed from the covenant of works and bondage, under which the *Jews* were held, *Gal.*5.1,2,3.*v.*13. and ſo being free from that covenant, *Heb.*8.7,8. are freed alſo from thoſe carnall, and legall Ordinances, from all fleſhly and carnall priviledges, in the ſpiritual enjoyment of the ſubſtance of all, Chriſt Jeſus, *who is our light and life; our all, in all*

A fourth ground of mens comming ſhort, and not walking up acc rding to the rules of Scripture; is, *in not underſtanding the difference betweene Prieſt and Prieſt*: and this may bee taken notice of under a twofold conſideration.

Firſt, in not underſtanding the difference between the Jewiſh High-Prieſt the type, and Chriſt our High-Prieſt the ſubſtance, who hath indeed *made preſent peace and reconciliation for all his people.* Hence it is, that many a gracious ſoule, comes ſhort of that peace, of that conſolation, which otherwiſe they might enjoy, and not eying Chriſt their Prieſt and Sacrifice, they themſelves are ever ſacrificing for peace, and yet no longer then they are offering ſacrifice, can they have peace; and ſo they come ſhort of walking up with God according to the Goſpel, *being filled with joy and peace through beleeving.*

The ſecond is, in expecting that from thoſe, who (indeed falſly) have appropriated that title of Prieſt to themſelves: which they are to expect from Chriſt, as namely, Teaching: O how have thoſe men beene, and ſtill are to this day, ſet up as Chriſt, amongſt many people, making their words their rule? as if it were not poſſible ſuch learned men might erre; and I conceive it ariſes partly from the miſunderſtanding of that Scripture, *Mal.* 2. 7. *The*

Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts. Now this usually is applyed to the Ministers, who have given themselves the title of Priests, and that the people should seek the Law at their mouths: and indeed, they themselves have done, what in them lies, not onely to bring people into this errour, this ignorance, but to keep them in it, whereas Christ is indeed the alone Priest, the substance of the Jews Type; *And the people are to seeke the Law at his mouth, for he is the messenger of the Lord of Hosts*, hee is called the *messenger of the Covenant*, *Mal.* 3. 1. the alone Prophet and Teacher of his people.

Ob. But Christ hath appointed Ministers to teach his people: are not the people to seek the Law at their mouthes?

Answ. 1. Not by vertue of that Scripture, for Christ is the alone Priest, and there is none in that office beside him: though it is true, all the Saints are Priests, and the Church a holy Priest-hood.

2. Wee are to receive nothing from any man as truth, but what hee brings from Christ, and therefore our duty is to try all things, and hold fast that which is good. Wee are men subject to errour, and it is our duty, to try the truth of what is delivered, and not receive

receive any thing, becauſe another ſaith it, but ſee whether the Lord hath ſaid it: therefore the Apoſtle ſaith, *Gal.* 1. 8. *If I, or an Angell from Heaven, teach you any other doctrine, then that you have received, hold him accurſed:* And the noble *Bereans* were commended for ſearching the Scriptures, to try, if thoſe things preached were truth, *Acts* 17. 11. If the *Bereans* try the truth of *Pauls* Doctrine by the Scriptures, who ſpake by divine inſpiration from Chriſt, much more ſhould you ſearch and try the truth of things delivered; and not build your faith upon any other word, but the Word of Chriſt, your High-Prieſt, who keepeth knowledge for you, and hath promiſed to teach you, *Eſay* 54. 13.

The fifth and laſt ground of mens (I mean ſtill thoſe that have ſome knowledge of God) comming ſhort of anſwering the rules of the Goſpell, is their ignorance, in not underſtanding the difference between covenant and covenant.

God owned the Jews as they were a body, a Church under a covenant of workes, but the Church of the Goſpell under a covenant of grace: It is true, the covenant of God made with *Abraham*, *Gen.* 17. from the firſt Verſe to the fifth, is a covenant, of grace, and by vertue of that covenant, hee promiſed to be a

God to *Abrahams* naturall ſeed, but hee never owned *Abrahams* naturall ſeed in a covenant of grace, if ſo, then they muſt all of them have beene ſaved, for the covenant of grace is ſure to thoſe that were under it, ſee *Eſay* 55.3. it is called, *An everlaſting Covenant, even the ſure mercies of* David, Jer.32.40. *I will make an everlaſting Covenant, with them, that I will not turne away from them to doe them good, but will put my feare in them, and they ſhall not depart from mee.* But God never made ſuch a covenant with *Abrahams* naturall ſeed, nay, the truth is, that God never intended ſuch a thing, neither to *Abraham*, nor any man in the world, to make a covenant of grace with their naturall ſeed, for God himſelfe ſayth of the Jews, the ſeed of *Abraham*, *Though the number of the children of Iſrael bee as the ſand of the ſea, yet but a remnant of them ſhall bee ſaved,* Eſay 10. 22,23. with *Rom.* 9. 27. now the covenant under which God owns his Church under the Goſpel, is an everlaſting covenant, *Heb.*8.10,11,12. when God promiſeth his Covenant in *Jer.* 31.31,32. Behold, that day is come (ſayth the Lord) *That I will make a new covenant, not acordding to the covenant I made with their fathers when I tooke them by the hand, to bring them forth out of the land of* Ægypt, *which covenant they brake*, &c. This covenant of works it was under which God

God owns the children of Israel as a Church, to which circumcision hath a relation, therefore called a Covenant, *Gen.* 17. 10. binding to this Covenant, the Law, *Gallat.* 5. 3. *Romans* 2, 25.

Now there are two evils that usually flow from this mis-understanding of the Covenant.

The first is this, (that seeing the Covenants are one and the same, under which God owned the Church of the Jews, under the Law, and now ownes the Church of the Gentiles under the Gospel, (which indeed is not so) the conclusion is drawn, *that we must lay the foundation of Gospel Churches, and Gospell Ordinances in the Law*, and hence it is, that men are so hardly drawn off from their legall principles, *wee must have nationall Churches, we must have Infants baptized*, the ground ariseth from the Law, because the Jews were a naturall Church, and their males were circumcised. O grosse legality! Is not this to deny Christ to be come in the flesh, 1 *John* 4. 3. Truly if it bee not, I confesse I am yet ignorant of what God intends in that Scripture. O how hard it is, to bring learned wise men to lay the foundation of their practice in the Gospel? It is almost impossible, nay, I had almost said altogether impossible, if God doe not mightily worke to perswade them, that

Christ Jesus as a Sonne over his own House, is faithfull in all things, giving exact Rules in every particular, for the well ordering and governing of his House, that is, the Church, 1 *Tim.* 3.15. and for the administration of every Ordinance; although *Moses* himselfe hath sayd, *Deuteron.* 18. 15. *A Prophet shall the* LORD *thy* GOD *raise up unto thee of thy Brethren, like unto me: Him shall yee heare.* If the Lord help you once to see that, *yee are not under the Law, but under Grace, Rom.*6.14. Then you will be content to receive your Rules from the hands of Grace, the Lord Jesus Christ.

A second evill that flows from hence, is this, many a poore Soule (for want of a cleare apprehending of the difference between the Covenants, the one of Works, the other of Grace) are held under much slavery, feare, and legall bondage, the poor creature looks upon the law, the covenant from Mount *Sinai*, (*Exod.*19 & 20. *Chapters*,) where is nothing but feare and dread: and hence it is, that no longer then the creature can work, can it have comfort; and the reason is, because it hath ever been set upon working our salvation, not remembring that blessed word of truth, *Heb.* 12.18.to 23. *For ye are not come to the Mount that might not be touched, and that burned with fire, nor unto blackness and darkness, and tempests, &c.*

ver.

ver. 23. *but unto Mount Sion, &c.* Beleevers are not come to *mount Sinai, to burnings, blackneſſe, and darkneſſe*, they are not called to a covenant, wherein is the adminiſtration of condemnation; that is done away to Beleivers, 2 *Cor.* 3. 7. 11. But they are come indeed *to Mount Sion, the Citie of the living God*, to the covenant of Grace, where is mercy and pardon in its adminiſtration, *Heb.* 8. 12. *To the blood of ſprinkling, which ſpeaketh better things then that of Abel*, where is nothing but cauſe of joy and gladneſſe: *joy unſpeakable and full of glory*, 1 *Pet.* 1. 8. All which many a poor ſoule is deprived of, for want of a right underſtanding between the Covenants of Law and Goſpel.

Thus have I plainly (though very briefly) endeavoured to lay open the grounds, or true cauſes why many men and women, though otherwiſe godly; yet come ſhort of walking up with God, according to Scripture rules: I muſt leave it to the great Prophet Chriſt, to teach your ſouls.

The ſecond ſort of people that come here to be reproved, are thoſe that pretend to be for Scripture, yet indeed, doe make the preſcriptions of men their Rule: that reſolve, what ever the Magiſtrate requires, or commands, they will doe: A very ſad thing! and as much to be lamented, that ever men that

would bee counted Christians, should set up man in the roome of God, see what a dreadfull curse is pronounced vpon such, *Jerem.* 17. 5,6. *Thus sayth the Lord* (note, it is the word of God) *cursed bee the man that trusteth in man, and maketh flesh his arme, whose heart departeth from the Lord:* What is the curse? Verse 6. *He shall be like the heath in the desart, he shall not see good when it commeth, hee shall inhabit the parched places of the Wilderneſſe.*

Note, The curse consists in two particulars.

1 *Hee shall bee barren like the heath in the desarts:* dry, empty, poore, nothing of God in him, O this is it that is the cause men grow so barren, dry, empty, because they rest upon man, they durst not entertaine thoughts of going farther then they conceive the Magistrate intends, Ministers admire, why so many gracious people leave them, they see they are grown barren upon their dependency upon men, the curse of God is come upon them, *they are like the barren heath in the Wilderneſſe.* Professours wonder why they are left of their companions many of them, why they are barren, empty, they cannot profit by them, and all because they trust upon men, they dare not entertaine thoughts of submitting to Scripture, farther then the Magistrate goes along with

with them, and therefore it is that they leave them.

A ſecond curſe is, *They ſhall not ſee when good commeth*, this is the reaſon why ſo many choice learned men ſee not that good which is comming, that truth, that grace, that glory, that God lets ſhine (through the Goſpell) into the ſouls of many of his people, but they oppoſe it and perſecute it, the curſe of God being upon them, blinding them becauſe they truſt upon man, and make fleſh their arme, and their ſtrong confidence, and had rather deny truth, then ſuffer affliction with the people of God, but bleſſed is the man that truſteth in the Lord, and whoſe hope is the Lord, *ver.7. Hee ſhall be fruitfull as a tree planted by the rivers of water, &c.* O take heed of receiving, or (at leaſt) of reſolving to receive rules from man in matter of worſhip, without an exact tryall of it by the word of God. If ever men ſhould againe, as I truſt it ſhall not bee, but I ſay, if it ſhould bee ſo, that men ſhould as thoſe, *Matth.15.9.* teach for doctrines the traditions of men, yet that you would not receive thoſe traditions for your Scripture, for in ſo doing you can doe no leſſe then incur that curſe of being made *like unto a barren heath in the Wilderneſſe, &c.*

The third thing propounded concerning Chriſt

Christ as he is a Prophet, is the manner how he teaches his people now he is in Heaven, and that is, 1. *Ministerially*. 2. *Spiritually*. 3. *Powerfully*.

1. *Ministerially*, by his Ministers, yet ever according to the Rule, *viz.* the Scripture: thus Christ when he ascended to Heaven, sent forth his Disciples, *Matth.*28.19. 20. and promised to *be with them to the end of the world*, and you shall ever finde Christ teaching by this meanes, *Acts* 2. *Peter* preaches, the Jewes are converted, *Chap.*5. and so the 8.12. *Philip* preaches the things concerning Jesus, and they believed; and in the Churches Christ hath appointed Ministers with their gifts, see *Ephes.*4.11. and all *for the edification of the body of Christ*, so that this is the first meanes by which he teaches, *Rom.* 10. 14. 17. *How then shall they call on him on whom they have not believed? How shall they believe on him, of whom they have not heard? How shall they learne without a Prophet?* ver.17. *Faith commeth by hearing, &c.* 1 Cor.5.19. *He hath put in us the Word of Reconciliation.*

2 Christ teacheth *Spiritually*, The Word and the Spirit goe both together; the Word is but a dead Letter in it self, further then the Spirit goes along with it, therefore *John* 6. 36. *It is the Spirit that quickneth; the flesh profiteth nothing: the words that I speak are Spirit*

and

and life; but if the Spirit goes with the Word, then the Word proves Spirit and Life. The Spirit worketh freely in the preaching of the Gospel; the Word is but an instrument in the hand of the Spirit, by which it workes. See *John* 3. 8. *The wind bloweth where it listeth, so is every one that is born of the Spirit*: so it is the Spirit that worketh in the Word, and by the Word.

3 He teacheth *Powerfully*: Where Christ comes, he teacheth powerfully, therefore the Gospel is called, *The power of God unto salvation*, Rom. 1. 16. For *I am not ashamed of the Gospel of Christ, it is the power of God to salvation, to every one that believes*, 1 Thess. 1 5. *For our Gospel came not to you in Word onely, but in power and in much assurance, &c.* So that the Gospell is the power of God you see, that is that, wherein Christ manifests his power in teaching poore ignorant, unknowing creatures, therefore it is said, *Matth.* 7. 29 that *he taught them as one having authority, and not as the Scribes*, that is, his word had a commanding Power and Authority over their Spirits: Beloved, if Christ once comes to teach your Spirits, he will come with power, with authority, he will make a separation between thy soul and thy sinnes, he will pluck thee off from thy base lusts, and cursed practices, as once he did *Saul*, Christ came with

with power and great authority upon him, and tooke him off from his perſecution, and makes him a Preacher of that truth which before hee perſecuted, and ſo will Chriſt deale with thy ſoule, whoever thou art that cleaveſt as cloſe to thy ſins, as thy skin to thy fleſh, hee will fetch thee off from it, if thou belong unto him.

The fourth particular propounded, was the *matter*, which Chriſt our Prophet teacheth.

Firſt, hee teacheth men to know himſelfe for it is *life eternall to know God and Jeſus Chriſt*, *John* 17. 3. and therefore you ſhall ever finde men (in Scripture) appointed by Chriſt for the worke of the Miniſtry, to preach the Goſpel, (that is) a crucified Chriſt, *Peter*, *Acts* 2. 36, 37. preacheth Chriſt crucified, brings them to know that it was Chriſt indeed whom they had crucified: ſo *Philip*, *Acts* 8. 12. preacheth the truth *that concerned the Kingdome of GOD*, *and the name of Jeſus*: So *Paul*, 1 *Cor.* 15. 3. preached, *that* CHRIST *dyed for ſinne according to the Scripture*: this is the firſt thing to be preached, *Chriſt and glad tydings by him*: and therefore ſurely this is the the firſt thing that Chriſt effectually teacheth where he comes.

Object. Muſt men bee taught the knowledge of CHRIST before they know their owne

own misery, by reason of sinne? surely no man will accept of Christ, unlesse they see a neede of him.

Answer. It is the sight and knowledge of Christ, that brings men truly to see and know themselves. *Saul, Acts 9.* thought himselfe a very holy and happy man, till hee met Christ in the way: and note, Christ teaches him in the first place the knowledge of himselfe; *Who art thou Lord* (sayth *Saul*) *I am* Jesus *of* Nazareth (sayth *Christ*) *whom thou persecutest* Christ did not tell him of his sinne; *O thou art accursed, persecuting creature, dost ask who I am? thou hadst more neede know thy selfe, &c.* No, no, hee discovers himselfe unto him; and this I am sure was Gods usuall dealing in the Gospell: those whom he taught, he taught them first to know Christ: and this, Christ our Prophet, must teach thee, if ever thou bee taught: it is not mans wisdom that will help thee to the knowledge of Christ: See 1 *Cor.* 1. 21. *For after that, in the wisdome of God, the world by wisedome knew not God*; all the wisedome in the world, cannot teach thee, to know God, it may spoile thee, and undoe thee, but not helpe thee, *Col.* 2.8. *Beware lest any man spoyle you through Phylosophy*, that is, through the wisdome of man: mans wisdome may; nay, will (if God prevent it not) spoyle you for ever: for there is no greater enemy in the world

world in it self (mans corrupt nature so working with it) to hinder man in the true knowledge of Christ, then mans carnall wisdome, and learning: see *Rom.* 8.6. *For the* * *wisdome of the flesh is death*, so the word in the Greeke is, * τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος, see 1 Cor. 1. 20. *Where is the wise, where is the Scribe? &c. Hath not God made fooliſh the wisdome of this world?* O take heed of resting upon humane wisdome, arts and sciences they are dangerous things, if the Lord prevent it not, for a malicious Devill, and a deceitfull heart, to deceive you withall.

Secondly, Christ teacheth those whom he teacheth, to know themselves, and that as I have said, by a reflecting back upon themselves, from beholding of Christ. They come now to see themselves cursed, lost creatures, and believe it, every one whom Christ effectually teacheth, he teacheth them to know themselves, to be poore, lost, and undone creatures in themselves. Thus Christ brings those, *Acts* 2. 37. from beholding of Christ, to behold themselves; and make them cry out, *Men & brethren what shall we doe*, &c. and so *Saul*, *Act.* 9. 5, 6. after he had seen Jesus, *I am Jesus whom thou persecutest, &c.* and then he sees himself a poor creature, and comes trembling, and astonished, and said, *Lord, what wouldest thou have me to doe?* So if our Christ come, he will make you see your selves

ſelves ſinners, with a witneſſe: and this thou canſt never doe ſavingly, unleſſe Chriſt teach thee: *Saul* could perſecute and think he did well, till Chriſt meets him, and ſhews him his ſinne, but he could never ſee himſelf a perſecutor, till Chriſt taught him, *Saul* perſecutes, but he confeſſeth, *he did it ignorantly, through unbeliefe*, 1 *Tim.* 1. 13. So there are many that out of zeale, are perſecutors of Chriſt in his Saints; but they doe it *ignorantly*, they are perſwaded that it is their duty, and that they doe God ſervice in it, (as Chriſt himſelfe) foretelleth, *John* 16. 2. (but I dare ſay as *Saul* ſaid of himſelfe) it is through ignorance, out of zeale; *thinking they doe God good ſervice*, that it is their duty ſo to doe. Did they know, that in ſo doing, they perſecute CHRIST, who indeed takes every wrong done to his, as to himſelfe, I dare ſay they would not doe it: but it is the power of Chriſt that muſt come upon their ſpirits, before they can ſee it: Oh, men can hardly believe it; tell ſuch a man that perſecutes and impriſons the Saints, (as did *Saul*) that they perſecute Chriſt, they will not believe it; they will be ready to ſay, as *Hazael*, 2 *Kings* 8. 13. when the Prophet *Eliſha* tels him what great wicked neſſe he ſhould commit. *Ver.* 12. *What am I a dog? that I ſhould do this great thing?* ſo many men who are bitter enemies to the Saints,

Saints, ready to doe any miſchiefe unto them, yet cannot bee perſwaded, that they are the men that perſecute Chriſt; *What I ſuch a dog, to perſecute Chriſt?* God forbid, yet can, and will perſecute the Saints. Beloved, conſider of it, Chriſt takes every wrong done to them, as done to himſelfe, *Act.9.4. Why perſecuteſt thou Mee?*

3 Where Chriſt comes in power, hee teacheth men *to beleeve*: this hee taught when hee was upon the earth, *John 6.29, This is the work of God, that they beleeve on him whom hee hath ſent*: and ver. 47. *Verily, verily, hee that beleeveth in me hath everlaſting life*, Chap. 3.18. *He that beleeveth on him, is not condemned*, and ve. 36. *He that beleeveth on the Son hath everlaſting life*, &c. And this was it he gave in commiſſion to his Diſciples to preach, *Mat, 16.16, 17. to preach the Goſpel to every creature, he that beleeveth and is baptized, ſhall be ſaved*, And this *Paul* preached, *Act.16.31. Beleeve in the Lord Jeſus and you ſhall be ſaved, &c.* and this Chriſt doth not only teach to the eare, but to the heart alſo, where he comes in power: this he taught his Diſciples, *Mat.16.16.* and *John 6.69. We believe & are ſure that thou art Chriſt the Son of the living God.* And this hee taught all that ever came to him effectually, *Act. 2.41 All that gladly received the Word*, that is, the truth held forth in the Word; the glad tyding

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of life by Christ, preached in the Gospel, and this is the worke of Christ, *Heb.* 12.2. *the gifts of Christ*, Ephes. 2.8.

Quest. What is that Gospel-faith Christ teacheth to his people?

Answ *It is a beleeving of that record God hath given concerning his Sonne, with a depending upon him for justification and life.*

1 *It is a beleeving of the report God hath given concerning his Sonne*, that is, that hee is the Sonne of God, *Mat.* 3.17. the Son of man, God and man, *Rom.* 1.3 4. *Col.* 2 9. *That hee is a mighty God, the everlasting Father, the Prince of peace*, Esay 9.6 *That hee came into the world to save sinners*, 1 Tim. 1.15. *To save them from their sinnes*, Mat. 1.23. *and from all their enemies*, Luke 1.17. This is the record God hath in Scripture given, concerning his Sonne, and faith is required to beleeve it, *John* 5.10. *Hee that beleeveth on the Sonne of God hath the witnesse in himselfe, hee that beleeveth not God, hath made him a lyar, because he beleeved not the record God gave of his Son*, that is, to beleeve that he is the Christ, the Anoin ed sent of God, and fitted for the worke to save sinners, *ver.* 1. With *ver.* 11. *This is the record, that God hath given to us eternall life, and this life is in his Son.*

2 Faith is a dependency upon this Christ

for life, flowing from a ſenſible apprehending of all that fulneſſe that is in him, *John* 6. 68. When many Diſciples went from Chriſt, Jeſus ſaid to the twelve, *Will yee alſo goe away?* Simon Peter *anſwered and ſaid Lord, to whom ſhall we goe? thou haſt the words of eternall life: we beleeve and are ſure that thou art the Chriſt, the Son of the living God*, marke, here is the Apoſtles faith. *Wee beleeve thou art the Chriſt, thou haſt the words of eternal life*, therefore, whether ſhall wee goe but to thee? If all forſake thee, yet wee cannot, whether ſhall we goe? Here is faith, when a ſoule beleeves indeed Jeſus to bee the Chriſt, the Sonne of the living God, and there leaves it ſelfe, ſees no way or means elſe in the world of help, but ſticks cloſe to the Lord Jeſus in a way of dependency: and this none can doe, but by the power of God, ſee *Mat.* 16. 17 *Jeſus anſwered and ſaid unto him, bleſſed art thou* Simon, *fleſh and blood hath not reuealed it unto thee, but my Father which is in Heaven, and none can call Jeſus the Lord but by the holy Spirit, &c.* 1 Cor. 12 3.

Now the fruit of this faith is *Obedience*, where ever Chriſt works this faith, it produceth obedience, *Rom.* 1. 5. *By whom wee have received Grace and Apoſtleſhip, to the obedience of Faith*, ſo is the word in the Greeke. Faith is a working grace, it is not idle where

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it is, it worketh by love, *Gal.* 5. 6. *Circumcision availeth not, nor uncircumcision, but faith which worketh by love*, Christ is ever teaching a beleever, and hee receives this teaching *by faith which worketh by love*, and constraineth the soul in whom it is, to submit unto the teachings of Christ, which still is according to Scripture, as you have heard.

Quest. What doth Christ teach a beleever after he hath given him faith?

Answ. Christ teaceth many things to his Disciples which they receive by faith, and they may bee called (in some sort) the fruits of faith, because by faith wee receive them, and submit unto them, but they are indeed the fruits of the spirit, which Christ our Prophet giveth to his people, *Galathians* 5. 22. but I shall confine my selfe in the discovery of the teachings of CHRIST to the Saints under three heads: The first is *Self-deniall*, 2 *Universall obedience*, 3 *To live by faith*

The first is *selfe deniall*, and this Christ teacheth in the first place, where hee comes, (I mean) to a beleever, for *selfe deniall* is a fruit of faith: how can a man deny himselfe till hee sees something out of himselfe worthy of his love? See Christ teacheth this lesson, *Luke* 9. 23. *If any man will bee my Disciple, let him deny himselfe, and take up the*

crosse and follow mee. Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in selfe, which Christ teacheth his in some measure to deny, and to lay all downe at his feet.

There is; 1 *Self sinfull.* 2 *Self righteous.* 3 *Self wisdom.* 4 *Self glorying* and *boasting.* 5 *Self profit.* 6 *Self pleasure.* 7 *Self love.* 8 *Self will* 9 *Self strength,* and *Self sufficiency.* 10 *Self ends.*

First, *Selfe sinfull* or *sinfull selfe*: now it is true, that it is in it selfe all very sinfull: whatsoever is of *selfe*, is sinfull. But for the more cleare opening of this grace of *selfe denyall*, I branch it forth under these heads, the first is *sinfull selfe*, where Christ is, he teacheth men thus to deny themselves: they cannot sin willingly, see 1 *John* 3.2. *Whosoever is borne of God doth not commit sinne, for his seed remaineth in him and he cannot sinne*, that is, he cannot sin with a minde to sin: hee denies his sin, he loves not his sinne, therefore he is able to say, *It is no more I, that doe it, but sin that dwelleth in me*, as the Apostle. *Rom.* 7.17. and therefore he is ever at enmity with his sin, and lusts; he grace of God teaching him to deny them: *Titus* 2 11,12. *For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodlinesse, and worldly*

worldly luſts, we ſhould live ſoberly and righteouſly, and godly, in this preſent world. The grace of God manifeſted in the Goſpel, teacheth men that rightly receive it, to deny themſelves, to deny all ungodlineſſe and worldly luſts: Beleeve it, this is the grace of the Goſpel, it is not as ſome pretend, a Goſpel of liberty to ſin, but ſuch grace as teacheth men to deny ſinne: who ever he be that takes liberty in ſinne, under a pretence of grace, certainly, it is not that grace that brings ſalvation, that teacheth men to deny ungodlineſſe, and ſinfull luſts, that teacheth them to live ſoberly in reſpect of themſelves, righteouſly towards men, and godlily toward God.

This is the effect of the grace of the Goſpel: *Saul* a perſecutor, ſhall be ſo no more; *Zachens* an oppreſſor, ſhall bee ſo no more: It makes a ſeparation between a man and his luſts, and between man and his ſinfull courſes, as *Job* 40 4, 5. *Behold, I am vile, and what ſhall I anſweer thee? I will lay my hands upon my mouth, once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further.* So when once the grace of the Goſpell comes, then it makes a man lay downe all ſinne and luſt, what ever it be, as *Saul Acts* 9. 4, 5. once have I ſpoken, but I will proceed no further; perhaps once I have been a perſecutor, yea twice, but I will proceed no further: once

I have been light, vain, prodigall, walking unbeseeming the Gospel of Christ, yea twice, but I will proceed no further: this grace teacheth men to deny ungodlinesse.

2 There is *Righteous Selfe*, that is, in selfe apprehension, though it is true, none can doe good, and the best actions out of Christ, are but filthinesse, yet such a disposition there is in Nature, that is ever apt to have high thoughts of it selfe, they that know any thing know it.

But when Christ commeth, he teacheth men to deny it, to cast off all their owne righteousnesse, as filthinesse: See *Paul* who was (indeed) full of self-righteousnesse before his conversion (as himselfe confesseth) *Philip.* 3. 5, 6. *He was circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrewes, and touching the Law a Pharisee, concerning zeale persecuting the Church, touching the righteousnesse which is in the Law blamelesse.* Here was a righteous soule, who would thinke now this man should have any need of a Christ? But follow him a little, and see the change, all this must be denied, cast off, and rejected, as a thing of naught, as filthy polluted things. See *vers* 7,8,9. *But what things were gain to me, those I counted losse for Christ*, that is, those things that I once esteemed gaine, all that confi-

confidence that I had in the flesh, I see they were all nothing, I was content to lose them all for Christ, *Yea doubtlesse, and I account all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things,* (that is, all that was mine owne) *and doe count them dung that I may win* CHRIST. Beloved, here is selfe-deniall in a wonderfull measure, to account all your own Righteousnesse but as dung or filthinesse, that you may win Christ, *and be found in him, not having mine owne righteousnesse, which is of the Law* (the Apostle exclaims that, casts it away) *but that which is through the Faith of Christ the righteousnesse which is of God by faith.* Here is a denying of *Righteous Selfe*, a rejecting of all his owne righteousnesse as nothing; nay, as very filthinesse: And believe it, where Christ comes in some measure, he teacheth this lesson. I confesse this is a very hard Lesson, flesh and blood cannot attaine it: Herein lies the great mystery of the Gospel, which appeares to flesh and blood to be the greatest folly: for a man to deny himselfe, his duties, prayers, best actions, cast them downe at the feet of Christ, as dung and drosse. Oh it is a hard Lesson, yet such a Lesson as the Saints must learn, yea and do learn it, in some measure from Christ. See *Mat.* 25. 37.

The righteous shall say, Lord, when saw wee thee hungry, and fed thee; or thirsty, and gave thee drinke? Note it, The Saints disown all that ever they have done, they take no notice of it, they doe not remember it. It was not that whereon they built their consolation: they looked to the righteousnesse of Christ, and there they lay their salvation: And note again, Christ remembers the good workes of the Saints, when they doe not remember it themselves. Oh it is a sweet thing to be above these things, then Christ will remember them: but when men live upon these things, and come to remember duties as a ground of comfort, then Christ will not remember them. See *Matth.*22, 23. *Christ will* profesie, *I never knew you.* Now the want of this grace in this particular, it occasions two evils, the first and best of them is, and that even to the Saints, it deprives them of much comfort, and spirituall peace: the poore Soule looking upon its duties, seeing the weakenesse, the imperfection of them, he is troubled and complaines, and doubts, and questions its condition, and all for want of selfe-deniall, that is, not looking for any thing in those duties. I dare say, that the Saints duties kils them in their owne apprehensions, more then any other of their sinnes: but if the Lord help you to deny your selves, that is,

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not to expect any thing in duty, but lay it downe at the feet of Christ, and so live upon Christ your All in All, you shall finde abundance of influence of grace, and new manifestations of love; and in your duties you shall have more fellowship and communion with God, then ever; it is your expectation of comfort in your own righteousnesse, that deprives you of it: and just it is that it should be so, nay it is a mercy that it is so: for if God should give thee thy desire in duties. thou wouldest then live upon them, and undoe thy selfe for ever.

The second evill that flowes from hence, is, that men doe indeed destroy themselves by this meanes: that is, that it is an instrumentall meanes by which they destroy themselves, as all men are destroyed by some meanes, and that is sinne, and by this sinne selfe-righteous men destroy themselves: men living and dying, trusting upon their duties, destroy themselves: and this is that which makes men spiritually proud, lifts up men when they have least cause, when they live upon their own righteousnesse: but Christ teacheth his to deny themselves.

3 There is *selfe-wisdome* in every man and woman naturally; and this Christ teacheth his to deny also: men are naturally too wise for Christ, so were the Grecians, 1 *Cor.* 1. 22.

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The Greekes seek after wisdome. There is a great deale of carnall earthly wisdome, that naturally dwels in men, and this wisdome is enmity against God, and Gods wisdome appeares fooliſhneſſe unto it. See what the Apoſtle ſaith, 1 *Cor.* 3. 18. *If any man among you ſeemeth to be wiſe, let him become a foole that he may be wiſe; for the wiſdome of the world is fooliſhneſſe with God.* Here is an exhortation for a Church to take heed of ſelfe-wiſdome, you and I have need to learn this wiſdome, the Lord helpe us in it to ſee our ſelves fooles. See who is the right foole, *Prov.* 28. 26. *Who ſo truſteth in his own heart, is a foole.* The readieſt way to attain wiſdome, is to lay all our own wiſdome down at the feet of Chriſts: the Apoſtle *Paul* had abundance of humane wiſdome and learning, yet he abaſes himſelfe, hee accounts all, not onely his righteouſneſſe, but wiſdome alſo, *but dung and droſſe, all loſſe in compariſon of the excellencie of the knowledge of Chriſt Jeſus.* This is true wiſdome indeed, truly to know God in Chriſt, this is that *wiſdome which is from above, that brings life eternall with it, John* 17. 3. I beſeech you conſider of it: Hath Chriſt taught your ſoules this leſſon? Is your wiſdome Heaven-borne wiſdome? or is it earthly? it is your own wiſdome, *James* 3. 13,14 15. *Who is a wiſe man, and endewed with knowledge amongſt you? let him*

him ſhew out of a good converſation his workes with meekneſſe of wiſdome; but if yee have bitter envying, and ſtrife in your hearts, glory not, lye not againſt the truth, this wiſdom deſcendeth not from above; but ſee, *ver.* 19. *The wiſdome that is from above, it is firſt pure, peaceable, gentle, eaſie to be intreated, full of mercie and good fruits*: it is all heavenly, like him whoſe it is: but mans wiſdome is all earthly, ſinfull, and devilliſh, which Chriſt teacheth his in ſome meaſure to deny.

4. There is naturally in every man, *ſelfe boaſting*, and *ſelfe glorying* in the creatures own wiſdome, and apprehended ſelf excellency: but where Chriſt teaches, hee gives power againſt this curſed fruit of the fleſh, in ſome meaſure, there is a diſpoſition of nature even in the Saints, to be exalted, and that above meaſure, not onely in their own perſonall excellency, but in thoſe graces received from Chriſt. The Apoſtle *Paul* was ſenſible of both, in 1 *Cor.*9.27. where the Apoſtle ſaith, *he beats down his body*, &c. There was a lifting up, and the Apoſtle was ſenſible of it: he found that in him, that which was enough (had not God let him ſee it, and helped him in it, as he apprehended, notwithſtanding his preaching to others) to make him a caſt away, ſo alſo, 2 *Cor.* 12.7. *Leſt I ſhould be exalted above meaſure, through the abundance of revelations,*

velations, the Lord sent a prick in the flesh, the messenger of Satan to buffet me: that was, to pull him downe, that he might not be exalted in himselfe: there is in every childe of God a naturall disposition to spirituall pride, he that knows any thing knowes it: The Lord teach you, and I, to search our owne hearts in this particular, and give us power against it, see 2 *Cor.* 6. 1. *Having such promises, let us cleanse our selves from all filthinesse of flesh and spirit,* &c. This is the filthinesse of spirit that the Saints are lyable unto: truly we have little cause to glory in any thing, except in Christ Jesus: *What hast thou* (saith the Apostle) *that thou hast not received? and if thou hast received it, why dost thou yet boast?* 1 *Cor.* 4. 7. therefore (the Prophet saith,) *Let not the wiseman glory in his wisdome, nor the strong man in his strength, but let him that glorieth glory in this, that he understandeth and knoweth the Lord.*

It is the exhortation of Christ to his disciples, *Luke* 10. 22. *Rejoyce not that the Devils are made subject to you, but rejoyce rather that your names are written in Heaven:* and this lesson, the Apostle *Paul* learned, and every Christian in some measure must learn, *Gal.* 6. *vers.* 14. *God forbid that I should glory in any thing, save in the crosse of our Lord Jesus Christ, by whom the world is crucified unto*

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me, and I unto the world.

5. There is *ſelfe profit*, which every man naturally is apt to looke after. O how hard is it for a poore creature to deny himſelfe? *How hard is it for a rich man* (ſayth Chriſt) *to enter into the kingdome of Heaven?* The World is a common bait, wherewith the Devill inticed man to ſinne, as *Judas*, *Ananias*, and *Saphyra*, *Act.* 5. Nay, Chriſt, himſelfe is ſet upon with this temptation, *Mat.* 4. Oh this profit, the love of money, it is the root of all evill.

But when Chriſt comes teaching effectually, he teacheth the ſoule to deny it ſelfe, to look upon the world as a very empty thing: he gives power to overcome the world. *Whoſoever is born of God overcommeth the world, and this is the victory that overcommeth the world, even our faith*, 1 *John* 5.4. Now the ſoul ſees that it is his duty, not to look *onely on his own things, but every one on the things of another*. Phil. 2. 4. Now he hath learned to ſympathize with the body, and every member, hee looks not upon himſelf at a diſtance from the meaneſt member, making himſelfe equall to them of the lower ſort.

6. There is *ſelfe pleaſure* alſo, and this of two ſorts.

1. In delighting in pleaſures, of theſe the Apoſtle ſpeaks of 2 *Tim.* 3. 4. *They ſhall be lovers*

lovers of pleasure more then lovers of God: Beloved, it is much unbeseeming Christians to be lovers of pleasure, see 1 Tim. 5.6. *But shee that liveth in pleasure, or shee that liveth delicately, is dead while she liveth.* Now beloved, Christ takes of his people from these pleasures, by presenting better pleasures to them, hee makes them *drink of the river of his pleasures*, *Psalme*, 36 8. So that the Saints are not without pleasures spirituall, and that abundantly and eternally, *Psalme* 16. 11. *At his right hand are pleasures for evermore*: But GOD takes off his from those earthly carnall pleasures, which is indeed dangerous and destructive, *Prov.* 21. 17. He that loveth pleasure shall bee a poore man: it is true spiritually as well as temporally; carnall earthly pleasures and profits, are two great enemies to the power and being of godlinesse, *Luke* 8. 14. cares, and riches, and pleasures is that which choaketh the word, that men bring forth no fruit unto perfection.

A second sort of Selfe-pleasure is, when men resolve to please themselves. O sad word! that men should have such a disposition to please themselves: but where Christ teacheth, hee teacheth men in this case to deny themselves.

Now this may bee considered under a two-

fold

fold relation, either to God or our brethren.

1. *To God*, where Christ teacheth effectually, there the soule will rather deny it selfe then God, It will rather please God then it selfe: Christ who is the Saints pattern, did alwayes so walk as to please God, John 8. 29. *For I doe alwayes those things that please him*, to wit, the Father. Now Christ as hee was man in our flesh, pleasing the Father alwayes in all things, and so was our pattern: so he teacheth his the same lesson. This is a maxime in Religion, *That whosever chooseth to please himselfe rather then God; Christ hath not taught him*, 1 Thes. 4. 1. *We beseech you brethren and exhort you by the Lord Jesus, that as yee have received of us, how ye ought to walke and please God, so yee would abound more and more.* As if the Apostle had said, that which yee have received of us is, that yee ought to walke according to the example of Christ, to please God. This is the Doctrine, that wee have taught you, wee beseech and exhort you by the Lord Jesus, *That yee abound more and more in this grace.* This is an excellent choice grace to please the Lord: even to have this in thine eye, to please God, though thou displease thy self, that is, thy fleshly carnall selfe, *Col.* 1. 10. O this is a soule taught indeed by the Spirit of God, when he prefers the pleasing of the Lord before himselfe, or carnall friends, or any thing:

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see *Prov.* 16.7. *When a mans wayes please the Lord, hee maketh even his enemies to be at peace with him*: when a man seekes to please God, in walking answerable to the rule of God, though he displease his enemies, God will make those enemies to be at peace with him.

1. This being rightly learned, is that which would carry you along through all oppositions in a way of truth: perhaps some things yea, some truths, may seeme hard to a poore creature to be submitted unto: perhaps the poore creature resolving with flesh and blood, which will have its bouts even in the Saints, *Rom.* 7. 21. may be ready to conclude sometimes, if I submit to this way, to this truth, I must expect reproach, persecution, perhaps losse of liberty, estate, yea, life and all: now it would wonderfull please carnall reason to deny such a truth, to hide and conceale such a truth in unrighteousnesse: but when a soule comes to this; it is my duty to please God, therefore hath Christ required it: will it please the Lord Jesus? O then I dare not but doe it: come what will, I cannot but doe it, truly you who indeed love the Lord Jesus, that love wil constrain you to please him, although you displease your selves.

But secondly, those who are taught of God will rather displease themselves then displease

their

their brethren, the Saints. This is a neceſſary Leſſon, a gracious Soul will diſpleaſe himſelfe rather then the Saints: This is a Leſſon that both you and I have need to learn; and I doubt we come ſhort in our practice of it. I ſpeak not either to blame or ſhame any of you, I have more againſt my ſelfe in this particular, then againſt you all: but I ſpeake to informe, to forewarne both my ſelfe and you in this particular: but to prevent any miſtake, or miſunderſtanding of what I ſhall ſpeake concerning this thing, I deſire before I proceed, to let you know, that I doe not intend that you ſhould be men-pleaſers, that is, that yee ſhould ſo pleaſe one the other, as to ſuffer any ſinne in each other, without reproofe, or admonition in love, therein you come to have one the other. Neither be yee externally in ſhew only ſuch, for the Apoſtle reproves ſuch, ſpeaking of the duty of Servants, *Epheſ.* 6. 6. *Not with eye-ſervice, as men-pleaſers: but ſo pleaſing the Saints, as in that you pleaſe God,* 2 Theſſ. 2 4. *So ſpeake We as not pleaſing men, but God,* ſee *Gal.* 1. 10.

But to proceed, it is the duty of the Saints ſo farre to pleaſe their brethren, as to deny themſelves, as the Apoſtle *Paul,* 1 *Cor.* 10. 33. *Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved;* the Apoſtle ſeekes to

pleaſe all men, that he might winne ſome to the Goſpel, which is every Saints duty: much more then to pleaſe the Saints in love, rather then in every thing to ſeek to pleaſe our ſelves. It is this *Self-pleaſure* that is the cauſe of ſo much diviſion amongſt the Saints. How hard a a thing is it for one Saint to ſtoope to the weakneſſe of another? Love would cauſe us to ſtoop to each other, and to perform every ſervice of love each to other, *Rom.* 15. 2. *Let every one of us pleaſe his neighbour for his good to edification.* And why? *Verſ.* 3. *For Chriſt pleaſed not himſelfe, &c.* If your hearts and my heart, were ſo moulded into this form of doctrine, as that you could count it your joy to pleaſe your brethren, that you could chooſe rather to pleaſe a Saint, then to pleaſe your ſelves; and ſo every one to have this heart of love towards each other, what comfortable life of love in the Lord might the Saints live? Whereas on the contrary, when every one ſtands off to pleaſe himſelfe, men run an end to have their owne minde: What whiſperings? What bitterneſſe will ariſe even in the Saints? Nay, how doe they come ſometimes even to bite and devoure one the other, as the Apoſtle ſpeakes.

But my beloved, I hope better things of you: I ſpeak not to condemne, but to forewarn both my ſelfe and you of this great evill which too much

much creeps in amongst the Saints: and to let you see a glimpse of the amiableneſſe of that grace of love, which is so usefull amongst the Saints.

7 There is *Selfe-love* naturally in every man: so the Apostle foretels, 2 *Timoth.* 3. 2. *Men shall be lovers of their owne selves:* and that professours too, and that *in the last dayes.* See verse 1. NOW CHRIST who is the Saints Prophet and Teacher, hee teacheth them to deny this *Selfe-love:* (not that a man may not love himselfe, love his soule, love to enjoy good, *Prov.* 19 8. *He that getteth Wisdome loveth his owne soule*: So likewise 1 *Pet.* 3.10.) but that he should not love himselfe, and himselfe onely; this is sinfull love, Christ Jesus never taught this love: but a man may so love himselfe, as that he love his brethren also; nay, he may so love himselfe, as that hee love this brethren as himselfe, *Rom.* 13. 9. *Thou shalt love thy Neighbour,* (to wit, thy Brother) *as thy selfe.* This is the love Christ teacheth where he comes, and hee doth not onely teach it in word, but in example also; he may be said so farre to deny himselfe, as not to love himselfe in comparison of that love manifested to us, hee loved us better then hee loved himselfe; our life better then his owne life: for he gave his owne life freely, to purchase life for our soules. Here was great love,

John 15. 13. *Greater love then this hath no man, that he lay down his life for his friends*, & we ought to be followers of Christ in this grace of love, *Eph.* 5. 1, 2. *Be yee followers of God, as deare children, and walk in love, even as Christ hath loved you, and given himself for you.*

8. There is *Selfe-will* also, and this Christ teacheth his Saints to deny, and to submit unto the will of God: This Christ our pattern hath given us an example, *Who came not to doe his own will, but the will of him that sent him: It is my meat and drink to doe the will of my Father*, *John* 4. 34. In his prayer before his suffering, *Matth.* 26. 39. *Not as I will, but as thou wilt.*

O blessed example to be imitated of all the Saints! What? Jesus Christ deny himselfe, his own will, and shall not the Saints doe it, his Disciples and Followers? But Christ hath not onely given us his example, as our patern, but he hath exhorted us thereunto also, *Mat.* 7. 21. *Not he that saith, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my Father, &c. Eph.* 6. 6. the Apostle exhorting servants to be obedient to their masters, sayes, *not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God.* This *Selfe-will* is a cause of much stirre and division in the world, I had almost said, amongst the Saints.

What

What is the cauſe of this warre and bloud but Selfe-will? I mean next under God, one will eſtabliſh one Religion, another will eſtabliſh another Religion: one will eſtabliſh Epiſcopall, another will eſtabliſh Presbyterian Government, or elſe the Kingdome muſt rue it: being ſtirred up thereunto on both ſides by the Clergie, and is likely to bring ruine upon the Kingdome, if GOD prevent it not; in teaching thoſe whom it concernes, that they have nothing to doe on either ſide, to compell men to any Religion: that it is the will of men, and never the will of Chriſt, to give the Kingdome and Dominion to the will of Man, to the will of the Magiſtrate.

This *Selfe-will* it is that cauſeth ſtirs and troubles in Families, the husband will have his mind, and the wife will have her mind: this cauſeth ſtirres in Churches amongſt the Saints, when every one will have his own minde, his own way, will pleaſe himſelfe whoever be diſpleaſed. Oh how ſweetly might the Saints live if the Lord teach them to deny themſelves!

9 Chriſt teacheth to deny *Selfe-ſufficiencie*, and ſelfe-ſtrength: there is a naturall diſpoſi-

tion in the creature, to think that it hath power in it selfe to act towards God: And those that hold free-will, make it a part of their faith, that though in word they seeme to deny free-will, yet indeed they hold it, and that the creature acts of his owne strength, and may fall from Grace, or may stand if he will: but where Christ comes in power, he teaches men to deny this principle, *John* 15.5. *Without me yee can doe nothing*: And the Apostle that had experience of the workings of God, confesseth it, 1 *Cor.* 15.10. *I laboured more then they all, yet not I, but the grace of God in me*, and *Phil* 2.13. *It is God that worketh in you both to will and to do of his good pleasure.*

10 And lastly, there are *Selfe-ends* also; and these Christ teacheth his to deny. There is a naturall disposition in the creature to seeke himselfe and his owne ends in every thing: *Phil* 2.21. *For all seek their owne, and not the things that are Jesus Christs*: therefore the Apostle exhorts the Corinthians, 1 *Corinth.* 10.24. *Let no man seek his owne, but seeke yee one anothers Wealth.* Christ teacheth his in some measure to lay down all *Selfe-ends* at his feet, and to seek him and his honour; so that now what ever the Christian doth, it is for Christ; if he preach, it is Christ, and for Christ, 2 *Cor.* 4.5. *We preach not our selves, but Christ Jesus the Lord, and our selves your servants for*

Jesus

Jesus sake. All that ever the Saints doe, they doe for the honour of Christ, 2 *Thess.* 1. 11. and why, they are not their owne, they are bought with a price, therefore they are to glorifie God in their bodies and spirits, 1 *Cor.* 6. 19, 20.

Quest. May not a Christian seeke himselfe in any case? May hee not seeke his owne good?

Answ. Yea, without question, a man may seek his own good, but hee may not seeke himselfe. 1 Hee may not seeke himselfe alone, but first, the glory of GOD, and in seeking to glorifie God, hee must of necessity seek his own good; for God hath so conjoyn'd his glory and the Saints good together, that it is impossible to glorifie the Lord, but the good of the Christian must be included in it; for this is the Saints rule, *Doe all to the glory of God*, 1 *Cor.* 10. 31. this is the Saints priviledge, *All shall work together for good to them that love God*, *Rom.* 8. 28.

There are many base and *Selfe-ends*, that Professors may have in their actions, as those (*John* 6.) that followed Christ for the loaves, more then for love to him: So it is possible that men may follow Christ for outward and by-ends; although, I confesse, I see but little ground why men should now turne Christians for the World, for they are like to enjoy least

of it, as the Scribe that came to Christ, and would follow him whithersoever hee went, he thought to gain something by him, *Matth.* 8. 20. but CHRIST tells him, that he was not like to gaine what hee expected: *The Foxes have holes, and the birds of the aire have nests, but the Sonne of Man hath not where to rest his head*: And therefore he had no house of preferment for him. It was a good resolution of the Scribe, had his end been as good, to follow Christ whither soever he went: this is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whithersoever he leads him: they follow him through good report and bad report, through many tribulations to the Kingdome of Heaven.

But those that come to Christ in expectation to gain the world, they are likely (for all that I know) to misse of their ends.

Some come that they may get heaven, and so they pray, preach, doe all to get heaven by it, but they are like to misse of their end, *Matth.* 7. 22. *Luke* 13. 26

Some professe, that they may bee counted Christians amongst others, as the Scribes and Pharisees, they did what they did to be seen of men, *Mat.* 23 5.

But these are not the Saints ends in their duties, they seek *Jesus of Nazareth*, a crucified Christ,

Christ, and his glory, and therein they glory and rejoyce, *Gal.6* 14.

Thus you see when Christ teacheth effectually, he teacheth men to deny themselves, and indeed there is good reason for it, that it should be so.

1 There is great reason that man should dedeny his own righteousnesse, or else he is like never to partake of Christs righteousnesse: Christ will bee the alone Justifier, or else no Justifier; he will be All, or none at all, *Galat.* 2.16,21. *Col.* 3. 11. Therefore the Apostle *Paul*, who once had as much self-righteousnes as another man, he thought himself once alive, but when Christ came, he taught him to lay downe all that was his owne, at the feete of Christ, and to suffer the losse of all things that seemed gain to him before, that he might win Christ, *Phil.*3.8.

2 There is a necessity for Christians to deny sinfull Selfe: And that,

1 As they stand in relation to Christ, who is their Justification; for it is the naturall property of Grace to subdue sinne, to purge forth iniquity, Christ dwels in every justified believing Soule; and where Christ dwels, there cannot be a love *unto*, and a delight *in sinne*, 1 John 3.9. *Whosoever is born of GOD, doth not commit sinne, for his seed remaineth in him, and he cannot sinne, because he is born of GOD,*

he

he doth not sinne because his seed remaineth in him, that is, the Spirit of grace and of Christ remaineth in him, that now he cannot sinne, because born of God: that is, as he is a man borne of grace he cannot sin, he cannot sin with a minde to sinne, with a delight in sin, therefore the Apostle *Paul* saith: *Titus* 2. 11, 12. *The grace of God that brings salvation teacheth men to deny ungodlinesse, and worldly lusts, and to live soberly and righteously, and godly, in this present evill World:* it is the property of grace, to teach men to deny ungodlinesse.

2 There is great reason why it should be thus: and that,

1 With relation to the great contrariety that is between Christ and sin, Christ and Satan, for all sin is of the Devill, 1 *John* 3. 8. *He that committeth sin is of the Devill*, Christ and Satan, Christ and sinne, which is Satans work, are one of the effects of his worke, are open adversaries each to other, and sin and Satan are absolute rebels against Christ, so that they cannot possible dwell together in one and the same soule, that is the reason, Christ in the Saints is ever weakning and subduing sin and Satan, he ever teacheth the Saints to deny sin, it being so contrary to his holy and pure nature, they being made partakers of the same divine nature, 2 *Pet.* 1.4. their spirits are ever carried forth against sin.

2 The

2 The Saints cannot but deny ſin, as they ſtand related to Chriſt, in relation to his glory, CHRIST is holy, and he will have a holy people, that may be for his praiſe and honour, 1 *Pet.* 2. 9. *But yee are a choſen Generation, a royall Prieſthood, a holy Nation, a peculiar people*, Why? *That ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſſe into his marvellous light.* Chriſt hath made you and I holy, that ſo we might ſhew forth his praiſe, that is, that ſo we might give occaſion to praiſe God.

Are not the eyes of the World upon the Saints, expecting much from them? although it is true, they doe not, nay, they cannot love holineſſe, yet they expect the Saints to be holy, and to deny ſinne: are they not ready to watch opportunities to ſcandall Saints and truth withall, and would it not be a very ſad and grievous thing, if thoſe that profeſſe themſelves to be for Chriſt, ſhould give juſt cauſe of offence? would it not be very diſhonourable to the Name of the Goſpell and profeſſion of Chriſt? therefore Chriſt teaches men and women where hee comes to deny ungodlineſſe and ſin, and to live ſoberly, righteouſly, and godly in this World. It is his exhortation, *Matth.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven:*

Heaven: Let your light shine before the men of the World, that they may have no cause to speak evill, but rather cause to glorifie GOD: Let your light so shine before the Saints, that they may rejoyce and glorifie God. A close walking with God is that which gives great cause of joy and rejoycing in each other, and an occasion of praysing God, one for another: So the Apostle, *Romans* 1. 8. *I thanke GOD through Jesus Christ for you all, that your faith is spoken of through all the world*, How was their faith spoken of? it was the fruit of their faith, their obedience in walking up with God, answerable to that faith they professed, for by our workes wee manifest our faith, so likewise, *Phil.* 1. 3. 5. the Apostle thanks GOD for their constant fellowship in the Gospel, from the first submitting to it: This is a cause of joy. But on the contrary, for such as beare the name of Christians, to live in, and delight in sinne, to be vain, and carnall, and earthly, this is a cause of sorrow and weeping amongst the Saints, *Phil.* 3. 18. *For many walke, of whom I told you before, and now tell you weeping, they are enemies to the crosse of Christ*, they cause the crosse of Christ, and the way of Christ to bee evill spoken of, a cause of sadnesse indeed to the Saints.

3 *Reason*, Why Christ teacheth his to deny

deny ſelfe wiſdome, ſelf love, ſelf will, and all of ſelf, is, becauſe they are to take up their croſs and to follow Chriſt: that is, they muſt expect reproaches, afflictions, tribulations, for the name and ſake of Chriſt, *John* 16. 33 *In the world you ſhall have tribulations.* Now what wiſe man in the world, can or will ſuffer reproach, the loſſe of the world, and the world's reputation, the loſſe of friends, liberty, eaſe, it may be of life it ſelf, in a word, all that is neer and deer to the carnall man? what man but a foole (thinks the wiſemen of the world) is there, that will loſe all on ſuch light terms, as the gaining of a crucified Chriſt.

A man not taught of Jeſus, as the truth is in Jeſus, can never ſuffer with comfort and joy: theſe things the Saints are like to ſuffer for the name of Jeſus. Self wiſdome, and ſelf love, will come in: O ſaith wiſe ſelf, when it eyes that perſecution, thoſe hardſhips, that are like to follow thoſe that follow Chriſt, *May I not paſſe by ſuch a truth, and ſuch a practice, and yet be a Chriſtian, and get heaven too, what need I to adventure my ſelfe upon ſuch hardſhips, when perhaps neglecting of ſuch, or ſuch an opinion or practice, I may attain my liberty, my good reputation*, and is not a ſad thing that men profeſſing Chriſt ſhould thus conſult with fleſh and blood? the Apoſtle *Paul* did not ſo, when hee was converted to the faith of Jeſus,

Jesus, *Hee consulted not with flesh and blood*, *Gal.*1.16. It is self wisdome and selfe love, that sets men to consulting with flesh and blood: but *flesh and blood cannot inherit the Kingdome of God*, 1 *Cor.*15.50. That is a man not taught of Christ, nor made partaker of his divine nature, and grace, bearing onely the image of the earthly *Adam*; cannot enter into the Kingdom of heaven.

When a man shall come to submit to Gospel Ordinances, which are contemptible in the eyes of the World, for which he is like to suffer shame and disgrace, here is need of selfe denyall. O saith the selfe denying Christian, *Let me submit to CHRIST, to every truth, to every Ordinance, although I suffer losse in the world; reproach, and shame from my friends and acquaintance; though I lose the love of my best friends*: whether Father, Mother, Husband, Wife, &c. yet saith the self denying Christian, CHRIST hath said, that *Who so loveth father, mother, wife or children, more then Me, is not worthy of Me*; and the love that Christ hath shewed abroad in my heart by his Spirit, *Rom.* 5. *v.* 5. constraineth mee to deny my self, and follow Christ in all conditions. 2 *Cor.*5 24 Thus you see the selfe-denying soule, and none else is meet to be a disciple, a follower of Christ: he is ready to take up the crosse daily and to follow him.

4 Christ

4 Christ teacheth his to deny selfe sufficiency, and self strength, that so they may be able to hold out in the evill day, when a day of adversity comes, when a man is put to it, eyther by his spirituall or temporall enemy, *Blessed are they then that trust in the Lord*, Psal. 2. 12. Men standing upon their own strength are gone, *Esay* 40.30. *The youth shall faint and be weary, the young men shall utterly faile*: that is, those that apprehend a power in themselves to stand, but *Vers.* 31. *They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walke and not faint.* If men stand upon their own strength, they are like to fall: *Let him that thinketh he standeth, take heed least he fall.* But they that see an insufficiency in themselves, and *trust upon the name of the Lord, shall be as mount Sion that shall never be moved*, Psal. 145.1. *but abideth for ever.* Christ would have his worke to be a perfect and full worke: his Covenant a sure Covenant, *Esay* 55.3. Therefore he undertakes, not onely to bring men and women into covenant, but to keep them there, *Jer.* 32. 40. *I will not turn from them, they shall not depart from mee*, sayth the Lord, But if Christ had left the power of standing to man, hee might have been as likely to fall away as *Adam*, nay, and more likely, for there is a body

of

of sin left still in the Saints, matter for the Devill to work upon; but *Adam* was without sin, therefore there is no possibility for that man to stand, that stands upon his own strength. But it is in the strength of Christ the beleever stands; *Without me ye can do nothing. John* 15.5. You cannot pray or perform any duty acceptable, *Rom.* 8 26. much lesse stand and hold out to the end against all spirituall oppositions a Christian is to encounter withall.

A fifth and last Reason why Christ teacheth this Grace of *Selfe-denial* to the Saints, is, that so they might live in love and peace one with another. If every Saint should seeke to please himselfe, and love himselfe, and to have his own will in every thing; how is it possible love and peace should be continued amongst the Saints, if there should not be a bearing with, and forbearing one another, if the strong should not beare the infirmities of the weake, and not please themselves? But God hath so tempered the body together, that they should all seek the good of each other in love: that there should be no schisme in the body, but that the members should have the same care one of another, as of themselves, *1 Cor.* 12.25. that every one might seek, not their own but one anothers good, that they might all grow up together, a compleat body, a holy Temple in the Lord.

Use

Vſe 1 A word of examination and tryall, hath Chriſt been thy Prophet? hath hee taught thee this leſſon of ſelfe denyall? this is a very needfull uſe, not only for carnall men, but for Saints: it was the exhortation of the Apoſtle, 2 Cor. 13.5. *Examine your ſelves, prove your ſelves, know you not Chriſt is in you, except yee bee reprobates.* Chriſt is in every Saint; and if there, what doth hee there? Surely hee is not there for nought, hee will be ever teaching the ſoule, he will be there as thy Prophet, ſhewing thee the way thou ſhalt walk in.

Conſider a little now, I beſeech thee, hath Chriſt taught thee to deny thy owne righteouſneſſe? canſt looke upon it all as filthineſſe? or elſe art thou ſtuffed and filled with thine owne righteouſneſſe, lifted up as high as the heavens in thine owne conceit? like the proud Phariſee, *I thanke God I am not as bad as other men.* I pray and perform duty, I have a good heart, and as good a minde to God as any man. If this bee thy condition, the Lord Jeſus hath never been thy Prophet: thou art yet in the gall of bitterneſſe, and bond of iniquity: *Thou ſayſt thou art rich, and wanteſt nothing*, when the truth is (if the Lord open thine eyes to ſee it) *thou art poore and miſerable, and wretched, and blinde, and naked.*

Hath Chriſt taught thee to deny ungodlineſſe and ſin? or elſe canſt thou take pleaſure in all live teaching from

righteousnesse? I dare say it, that some there are in the World, that have high thoughts of themselves, yet indeed, make a mocke of sinne, take pleasure in unrighteousnesse: if this be thy condition, the Lord Christ hath never taught thy soule, 2 *Pet.* 1 9, Christ teacheth to bee holy, and humble, hee gives power against sin and lusts, 1 *Cor.* 6 9,10,11. Consider you who have been taught of God, hath hee taught your souls this lesson, to deny your owne wisedome, will, end, strength and all? to lay downe all as nothing, at the feet of Jesus? The Lord helpe you and I a little now to examine our selves how much of selfe yet remayns, self-wisdom, self-glorying and boasting, self-love, self-ends: O how doth the Devil crowd in these things into the soules of the Saints, the Lord helpe you and I to see it, and give us power against it; certainly, if it bee with your soules as it is with mee, you have some experience of these things: hardly can you performe any duty, but selfe will present it selfe to your view in one shape or another. Now, where Christ teaches, hee ever sets the soule a worke against those sins, and causes the soule ever to have high thoughts of it selfe, and to have high thoughts of God, and of the but ers, esteeming every one better then him-

grow up-

ple in- Wherein you finde you come short in

this

this duty, ſelfe-denyall, looke up to the Lord for helpe and aſſiſtance, *it is the Lord that teacheth to profit*: therefore if you want any thing; the exhortation of *James* is, *Aske of God who giveth to all men liberally and upbraydeth none*, James 1.5. *For every good gift comes down from God, verſe* 17. Therefore have recourſe to Heaven, make known thy condition to the Lord Leſus; this thou mayſt doe, thou oughteſt to doe it, thou muſt goe to God and tell him what thou wanteſt, what grace thy ſoule needs, tell him thou haſt a poore ſelfe-ſeeking-heart that will not ſtoope farther then hee bends it, and bows it, looke to him and hee will helpe thee, come unto him and hee will eaſe thee and give thee thy hearts deſire.

Note this one word, where God hath begun this worke in any meaſure, though you finde much of ſelfe, and it is thy burthen, yet here is a ground of comfort for ſuch a ſoule: it is mercy thou ſeeſt that evill of ſelfe that is in thee, and that it is thy burthen. The comfort is, 1 That Jeſus Chriſt hath beene thy Prophet: hee hath taught thee in ſome meaſure to deny thy ſelfe, and gives thee a deſire after the perfection of this grace. 2. That where Jeſus hath began this worke, he will finiſh it, he will perfect it to the day of Chriſt. 3 Thou maiſt live upon him henceforth, and expect teaching

from him; new manifestations, new discoveries of grace and love, new influences of power from himselfe, as thou standest in need for his owne honour, the Saints good, or thine owne consolation, *Heb.* 13.5. thus much for the first, which is selfe denyall.

2 Where Christ becomes a Prophet, hee teacheth that soule to yeeld *universall obedience* to himselfe: this is an effect of the teaching of Christ, *Mat.* 28. 20. teaching them to observe and doe all things whatsoever I shall say unto you, and *Act.* 3 22,23. *A Prophet shall the Lord your God raise up unto you, him shall you heare in all things*, &c. And this obedience Christ doth not onely require as hee is a King, but he teacheth it as hee is a Prophet, see *Esay* 54 13. *And all thy children shall bee taught of the Lord, and great shall be the peace of thy children*: It is the Covenant of Grace, *Heb.*8.10.*I will put my Laws into their minde, and write them in their hearts &c.* He wil make them a willing people, he will teach them to yeeld willing obedience, he will teach them to doe spirituall things with an appetite, with a minde to them: now this obedience flows from faith, it is a fruit, an effect of faith. *Rom.* 1. 5. Christ first teacheth faith, and then obedience.

Quest What are the great commands of the Gospel?

Answ. 1 Love is the great command: and where

where true faith and love is, there will bee the effects of it: 1 *Tim.* 1. 5. *Now the end of the commandement is love, out of a pure heart, and a good conſcience, and faith unfained.* This is both the beginning and end, the firſt and laſt, in the Law of the Goſpel, *Love*, firſt, God out of love hath given us a Law, we out of love yeeld obedience to it: *Iames* cals it the royall Law, *Iam.* 2. 8. *If ye fulfil the royall Law, according to the Scripture, thou ſhalt love thy neighbour as thy ſelfe.*

2 Now this love is manifeſted, 1 To Chriſt, 2 To the Saints.

1 To Chriſt, and that firſt in keeping his Commandements, *Iohn* 14. 23. *Jeſus anſwered and ſaid, If any man love mee, he will keepe my words*, verſe 24. *He that loveth me not keepeth not my ſayings.* Love will cauſe thoſe in whom it is to ſubmit to Chriſt in every thing, 1 John 5. 3. *This is the love of God, that wee keepe his Commandements:* that is, herein is our love to God, made manifeſt, in keeping his Commandements.

Queſtion. What are the commands of Chriſt to his children with relation to himſelfe?

Anſw. His command is firſt *love* as you have heard. 2 *Obedience* flowing from hence; this obedience is, firſt, to Goſpel commands. 2 In a Goſpel manner. 3 To Goſpel ends,

First, it must be to Gospel commands, wee are to heare Christ in all things, not *Moses*: Acts 3. 22. *Him shall you heare in all things, &c.* beleevers are to receive every command as from the hands of Christ, John 15. 14. *Ye are my friends, if you doe whatsoever I command you.*

The first command that Christ requires of beleevers, and that next after faith received, is Baptisme, *Mat.* 16. 17. *Hee that beleeveth and is baptized, shall bee saved*: so likewise *Mat.* 28. 19 Disciple Nations, and baptise them, This was the first thing in the commission, to be submitted to, and it was ever so in the Apostles practice, which must bee our patterne, *Act.* 2. 41. *As many as gladly received the Word* (that is, beleeved the truth of the Gospel, and gladly received the Lord Jesus, the summe and substance of the Gospel) *were baptized*, so *Acts* 8. 12. *They beleeved and were baptized, both men and women*, so *Acts* 16. *Lydia* and the Gaoler: In a word, this was the first duty that ever the Saints performed. the first Ordinance that ever they subscribed to after faith received: in the Scripture there is neither precept nor president, either to baptize before faith, or else after faith is received, to neglect or slight baptisme, it being a command of CHRIST: love in the Saints compelling them to yeelde obedience

obedience to every Ordinance of Christ for his owne sake, with an expectation of a farther discovery, and manifestation of love and grace from God, in his owne Ordinance, in his owne way.

Now I confesse there are many objections that by many are made against this truth, who plead for, and practice the baptizing of Infants. But Because I have in another Treatise endeavoured from the light of Scripture to cleere the truth, and answer those objections, I shall in this place passe them by, onely by reason of our late conference, I shall briefly touch upon these three Scriptures wee then had in disputation. The first is, *Acts* 2. 38, 39. *The promise is to you and to your children, &c.* The Promise in this place was concluded upon that it was *remission of sins*, and the *gift of the holy Spirit*: hence was drawn this conclusion, *that the Infants of beleevers had as large an interest in this Promise as their parents, and therefore ought to bee baptized.*

Which I cannot but deny, and affirm, that the promise here was to the *Jewes*, as many as the Lord did call; to their children, as many as the Lord should call: to the *Gentiles* afar off, as many of them as the Lord should call: There is a sound truth in the Scripture thus interpreted; for God gave *remission of*

ſinnes, his Spirit, all the good things of the Goſpel, to as many as he called, both Jew and Gentile, and ſo hee will to the worlds end, and indeed hee never promiſed it to any other, *Hee that beleeveth on the Sonne hath life, hee that beleeveth not hath not life*, John 3.31. If the promiſe of the *Covenant of grace, remiſſion of ſinnes, and the good things of the Goſpel*, had beene to the Jews that beleeved, to their naturall ſeed, it muſt then have beene made good to them, or elſe there was no truth in the promiſe, but it was never made good to them, for then they had not beene apoſtated, as they are to this day, nay, the Lord was ſo farre from intending any ſuch thing to the Jewes, that hee intended their rejection and caſting off, *Romans* 11. 15. neyther was the promiſe to the naturall ſeede of the beleeving Gentiles, but the Elect of God both Jewes and Gentiles obtained it, *Romans* 2. 7 and God under the Goſpel makes no difference betweene the ſeede of the beleever and unbeleever, with relation to their Generation, but it is *Grace* that makes the difference.

The ſecond Scripture was, *Mark* 10.13,14. *Suffer little children to come unto me, and forbid them not, for of ſuch is the Kingdome of God.* That which is hence inferred is, that children are bleſſed, that they are a part of the

the Church, and therefore have a right to Baptiſme, whereas it is very probable that thoſe Infants were brought to Chriſt to bee cured of ſome diſeaſes, for the Text ſayth, *They brought young children to him, that hee might touch them, and hee bleſſed them*, that is, gave them the bleſſing they came for, to wit, health and cure, and whereas Chriſt ſaith, *of ſuch is the Kingdome of Heaven*, that is, of ſuch qualified ſpiritually, as thoſe Infants were naturally, ſo Chriſt himſelfe interprets it, *Verſe* 15. *Verily I ſay unto you, whoſoever doth not receive the Kingdome of Heaven, as a little childe, hee ſhall not enter therein:* that is, whoſoever doth not receive the Kingdome of God, both of grace and glory, as a little childe, that is humble and meeke, and teachable, able to doe nothing himſelfe, but Chriſt is his all, and in all, hee ſhall never enter therein; ſo that Chriſt takes occaſion from thoſe little Infants, to diſcover a Goſpel myſtery, a myſtery indeed to naturall men, *Matthew* 18. 2, 3.

The third Scripture was, that in 1 *Cor.* 7. 14. *The unbeleeving wife is ſanctified to the beleeving husband, elſe were your children unclean, but now are they holy.* Now it was firſt granted, that the ſanctification of the wife, is but a civill ſanctification, ſhee is ſanctified to his uſe, that hee ought not to put her

her away. 2 This was granted also, that holinesse is a fruit of Sanctification: then I say, the fruit or effect cannot be greater then the cause, the cause cannot produce a greater effect then it selfe, the cause being onely a civill sanctification, the holinesse of the children must be the same; so that now under the Gospel, the believer may lawfully keep the unbeliever, whether Husband or Wife, and their children, whereas under the Law, if a Jew maried with an idolatrous Gentile, hee was to put away both Wife and Children, *Ezra* 10. 3. but under the Gospel there is no such thing, unlesse the unbeliever will depart.

2 After Faith and Baptisme, the will and command of Christ is, that his people should yeeld obedience to all his commands; and indeed he doth not onely command it, but gives power, there is a power goes with the commands of Christ: hee is the King of his people, he gives Lawes and Statutes, and withall gives in abilities to doe what hee commands: Christ knowes that without him yee can doe nothing, *John* 15. 5. the will and command of Christ is, that his people *should bee holy in all manner of holy conversation*: the will of God is their sanctification, 1 *Thessal.* 4 2, 3. *For yee know what commandements we gave you by the Lord Jesus, for this is the will of God*

God your ſanctification, to abſtaine from ſinne, to verſ. 7. and the reaſon is rendred verſ. 7. *For God hath not called us unto uncleanneſſe, but unto holineſſe*: God hath not given his Sonne to redeeme men, that ſo they might live in unclean, unholy wayes: he doth not call them to fellowſhip with himſelfe, and one with another, that ſo they might take their pleaſures in the world, in ſinne, no, no, God calls his to holineſſe; and therefore the Apoſtle *Peter* ſaith, *It is written, Be ye holy*, (or yee ſhall be holy) *as I the Lord your God am holy*, 1 Pet. 1. 16. *And hee that hath this hope, purifieth himſelfe, even as Chriſt is pure*, 1 *John* 3. 3. And the Apoſtle *Pauls* exhortation anſwers this command, *Rom.* 12. 1. *I beſeech you brethren, by the mercies of God, that ye preſent your bodies, a living Sacrifice, holy and acceptable unto God, which is your reaſonable ſervice, and be not conformable to this world, but bee yee transformed in the renewing of your mindes, &c.* that is, ſeeing God hath renewed your mindes, let your bodies, your externall walkings be made conformable to Jeſus Chriſt, and not to the world. O beloved, holineſſe becomes the Saints, eſpecially holineſſe becomes the Houſhold of Saints, the Churches of Saints: the Church of Saints is *Gods Houſe*, 1 Tim. 3. 10. *his dwelling place*, Pſalm 132. 13, 14. and holineſſe becomes

comes the Lords house for ever, and it is the love of Christ that constrains the Saints thus to walke.

Quest. But is it not the Saints duty thus to walke?

Answer. Yea, without question it is their duty, *Gal.* 6. 26. *Hee that walketh according to this rule, peace shall be upon him:* but they are to performe this duty of holy walking out of love, therefore Christ sayth. *If yee love me keepe my commandements, John* 14. 15. none hath to doe with the commands of Christ But those that love him, which love flows from faith, *for faith worketh by love*, Gal. 5. 6.

A second command of Christ is, love to the Saints, which was the second thing I propounded in the manifestation of love. it is, first, *to Christ. Hee that loveth not the Lord Jesus, let him bee accursed:* Verse 17. *These things I command you, that yee love one another:* And *a new commandement give I unto you, that you love one another, as I have loved you.*

Quest. Why is it called a *New* commandement, seeing it is not new, but the same that was from the beginning?

Answ. 1 It is New, because given anew by Christ, and so are all the commands of Christ, given anew, and are new commands given to a new

a new people, to wit, beleevers, *Moſe's* commands were given to all the whole body of naturall *Iſrael*: Chriſt to the whole body of ſpirituall *Iſrael*, the Saints. None elſe hath to doe with any Law as it comes from Chriſt, but are ſtill under the Law, as it came from Mount *Sinay*.

2 It is New in reſpect of the nature of it, which is double: 1 as it flows from Chriſts love to us. 2 It muſt bee the ſame as Chriſts love was to us ever; *as I have loved you*: and as this is the ſpeciall command of Chriſt, ſo it is the property of the Saints, that the grace they receive from Chriſt, cauſeth them to doe it: *the love of Chriſt conſtrains them.* Therefore the Apoſtle thanks God for the *Coloſſians*, *Col.* 1. 3, 4. *For the increaſe of their faith, and love to all the Saints.* Where faith increaſeth, love increaſeth: for faith increaſeth love to Chriſt: and love to Chriſt increaſeth love to the Saints.

For my more cleere proceeding in this particular, I ſhall endeavour from light and truth to diſcover unto you, firſt, what love is. 2 the excellent properties add effects of this love. 3 the manifeſtation of this love.

1 What love is: *Love is an affection of the ſoule, carried forth after, and ſetled upon, ſomething, from an apprehended worth and excellencie in the thing*: This I conceive to bee

love,

love, whether it be ſpirituall or naturall; whether ſet upon a good or bad object: for it is not poſſible there ſhould bee true love, but where the ſoule apprehends ſomthing worthy to be beloved. Firſt, the underſtanding goes forth, and takes a view of the object preſented: if the underſtanding doe apprehend any worth or excellency in the object preſented, then the affection of love is let forth upon it, and is not ſatisfied without the enjoyment of it. Hence it comes to paſſe that when the underſtanding is truly enlightned, and the judgement rightly informed, the affection is carried forth, and ſetled upon a right object: but if the underſtanding bee corrupted and blinded, and the judgement misinformed, the affection of love is carryed forth after, and ſet upon wrong objects. When the underſtanding is ſo blinded, it apprehends an excellency in the world, in pleaſures, in ſinne, *&c.* for beleeve it; it is the blindneſſe of mens underſtanding uſually, that cauſeth men to love ſinfully.

So on the contrary, when Chriſt is preſented to the view of the ſoule, the underſtanding by the power of God, is enlightned, and comes to apprehend in ſome meaſure, that excellent worth, that is in him, the affection of love goes forth after him: and deſire is not ſatisfied untill it enjoy him. Thus it was with

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the Spouse in the *Canticles*, *Chap.* 5. 10. *My beloved is white and ruddy, the chiefest among ten thousand*: and hence it is, her love is so drawne forth after him: that shee seeks him, and is never satisfied till she find him, *Ver.* 6. shee is sicke of love after him, *Chap* 2. 5. and this love unto Christ carries forth the soule in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherewith the soule loves Christ, it loves the Saints, 1 *John* 4. 20, 21.

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soule in love not only to Christ, but to the Saints, you have heard: 1 *John* 5. 1. *Every one that loves him that begate, loveth him also that is begotten.*

2 I come to the excellent properties and effects of this love. 1 With relation to Christ. 2 To the Saints 1 To Christ. 2 It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soule truly enlightned in the excellency of the knowledge of God in Christ, refuseth to take content and satisfaction in any thing that comes short of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the world, shall be presented (as Satan presented them to Christ) and duties and crea-

creatures and performances, gifts, &c. and thus Satan can, and often doth present himselfe like an Angell of light, and that to the Saints too: they that know any thing of God, know it, if possibly hee could, hee would delude and cheat a poore creature, but the soule truly loving Christ will not bee thus cheated and deluded by that old Serpent, hee must have Christ, nothing else will satisfie him. A living childe may bee quieted a while with a bable, a counter, or rattle, which is nothing but folly: but in conclusion, it findes by experience the emptinesse and vanity of such things, then casts away all, and nothing but bread will satisfie him. So it may bee with the soule, the living Christian; it may receive some content in Duties and Prayers for a time; but in the conclusion it comes to see the emptinesse of these things, and then nothing but Christ will content him. When a soule truly loving Christ, comes to see how he hath deluded himselfe in mistasting Christ, thinking that hee hath had Christ, when indeed hee had nothing but the externall Ordinance, visible forme, which is indeede the shell without the kernell, ô then nothing lesse then a Christ will satisfie: ô give mee Christ, sayth the soule, or else I die, Christ in every Ordinance: it will not take Ordinances and Duties from Christ any more: but now the

soule

ſoule muſt enjoy Chriſt in Ordinances, Chriſt in preaching, in praying, in the Supper of the Lord, nothing gives content to the ſoule but Chriſt: O this is the excellent quality of true ſpirituall love to the Lord Jeſus. Hence it is that the ſpouſe in the *Canticles chap.* 3. 1 2. ſo earneſtly ſeekes her beloved, ſhee could take no reſt untill ſhe had found him, *verſe* 4. and then ſhee holds him, and will not let him goe. This is the property of love, it ſoars very high, flies aloft like the Eagle, and why? becauſe God in Chriſt is its object, and where the dead carkaſſe is, thither will the Eagles be gathered together: Chriſt is the alone object of faith and love, and to him all true believers come, in him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory, *Eſay* 45. 25. onely note this, that the ſoule comes by faith to enjoy him whom the ſoule loves.

A ſecond excellency of love to the Lord Jeſus is, It is quieted and ſatisfied in the ſingle enjoyment of Chriſt: the ſoule that hath Chriſt hath enough, it can ſay as *Jacob*, *it is enough*, Joſeph *my ſonne is yet alive*; ſo the believing ſoule, whoſe heart is truly inflamed with love to Chriſt for his own excellency, it hath enough, it is content now to loſe all, as the Apoſtle *Paul*, Phil. 3. 7, 8. *He accounts all things but loſſe, yea dung, that he may winne Chriſt*: This is the excellency of the grace of love.

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to Christ, it carries the soule above the World, above creature or any thing beneath Christ, it desires nothing but Christ, 1 *Cor.* 2. *v.* 1. It glorieth and rejoyceth in nothing but Christ, *Gal.* 6.14. and him crucified: If it hath the world, so it is, if not, it is contented, it is quiet in any condition, if it enjoy all things, (I mean in the World) yet Christ is the summe of all: if it want all things, yet in Christ it enjoyes all, so the Apostle, as *having nothing yet possessing all things*, so that now the soule that believes in, and loves the Lord Jesus, knows how to bee abased, and how to abound, that is, it knows how in that lowest condition to live satisfied upon Christ, and it knows how in th' highest condition to live also upon Christ, it can do all things through Christ that strengthens it, *Phil.*4.12,13. Doe you not see on the contrary, men that have no love to the Lord Jesus, how they let forth their hearts upon the creature? they live upon the creature: take away the world from them, you take away their life: but the man that loves Christ, hath enough in the enjoyment of him, what ever befall him in the world, yet he can say as Christ, *I have meat to eat that yee know not of*, *Joh*n 4 32. the Lord Jesus is the Saints meat and drink, they live upon him, and are satisfied with him.

The third property of love is, it slights all hard-

hardſhips and ſufferings that it meets withall for the name and ſake of Chriſt. Nothing can quench this love, many waters cannot quench it: many flouds of affliction cannot quench love: when others that love not the Lord Jeſus but themſelves and their own eaſe, ſtart and are affrighted at the reproach of JESUS, as at ſome ſtrange apparition, when the ſoule that ſees ſpiritually, that looks not at things that are ſeen, that is, at the outſide of things, which carnall eys onely ſee, but at things that are not ſeen. They hence go on cheerfully, ſlighting perſecutions, being perſwaded that nothing can make a ſeparation between CHRIST and their ſoules, glorying and triumphing in the croſſe of CHRIST, being not onely ready to ſuffer reproach, but death it ſelfe, if the Lord call them to it, for the name and ſake of their beloved. Thus you ſee the excellency of this grace, it carryes the ſoule ſweetly out to Chriſt, it lyes down in the boſome of love, and there it is ſatisfied, there it is contented, there it hath enough, there it lies, and there it dies, and yet with him it ſhall for ever live, ô the admirable excellency of this grace of love, it makes hard things eaſie, and bitter things ſweet: it lives upon that others cannot ſee, nor never ſhall ſee, unleſſe the Lord open their eyes, it rejoyceth in that others dread: it takes that for a Crown, that others count ſhame:

it makes their hearts to leap for joy, in the beholding of those things, that makes others faint and fail.

2 I come to the excellency of this grace of love, *in*, and *to* the Saints; for that is the great thing we have now in hand, the excellency of the grace of love among Saints; among brethren.

1 It is of a knitting nature, it knits or bindes up the soules of the Saints as one; it makes them to bee of one heart and of one minde. What is the reason of such divisions amongst Saints, but the want of love? this grace of love is that which would knit the hearts of Christians one to another: It was the Apostles desire and care for the *Colossians, that their hearts might be comforted, being knit together in love, Colos.* 2. 2. This knitting together of the Saints, is that which makes them meet to watch over each other, to build up each other: it is as the joynts and sinews of the body naturall, knitting each member together, and so nourishing the whole body, *Col.* 2. 9. *Being knit together increaseth, with the increase of God*, this is the excellent property of love, it knits up the soules of the Saints together, where it is in truth there cannot be an easie dissolving of this knot of love, this was the love of *David* to *Jonathan*, 1 *Sam.* 18. 1. *The soule of* Jonathan

nathan *was knit with the ſoule of* David *and* Jonathan *loved him as his own ſoule*: this is the true property of love, it knits the ſoule to the party beloved, it is not poſſible if there were true love, that there ſhould be ſuch diviſions amongſt the Saints: if it bee but a difference in opinion, preſently, the love, the fellowſhip is broken.

A ſecond excellency of true love is, it covers a multitude of infirmites, it is not eaſily moved, it is not eaſily provoked, it is naturally eaſie to be intreated, it will not ſuddainly believe evill reports, it will not ſuddenly have bitter envyings and evill ſurmiſings: this is the excellency of the grace of love, it will beare much and long, it will not cenſure without wonderfull juſt cauſe. 1 *Cor.* 13. 4, 5, 6, 7. *Love ſuffereth long, it is not eaſily provoked,* it will not ſtart at ſhadows, love envyeth not anothers proſperity, but rather rejoyceth in it, as one member of the body rejoyceth in the proſperity of another, it vaunteth not it ſelf, it is not puffed up, love is an humble grace, it makes thoſe in whom it is to ſerve each other in love, to prefer each other before it ſelf, it ſeekth not its own, it ſeeketh not it ſelfe, but the good of another, it is not eaſily provoked, it thinketh no ill, it rejoyceth not in iniquity, but rejoyceth in the truth, it beareth all things, it beleeveth all things (all

things that it hath any ground or warrant to believe) it hopeth all things, that is the best of all things; where there is any ground or probability of hope it endureth all things, that is, all things that God himselfe inflicts, or suffers man to inflict upon him, here is the excellency of love: O who would be without this grace of love? nay, but who can ever attain it but those, whom God sheds abroad his love in their hearts by his holy Spirit? how is this grace of love wanting among the Saints? whence is it that there are such discords? such bitter envyings? such secret whisperings? in a word, such rents and breaches of communion and fellowship amongst Saints, for slight things, but the want of this grace of love? truly, were the love of God shed abroad in the hearts of his people more abundantly, it would not be thus: love is of absolute necessity, for the peace and communion of Saints.

3 Excellency of love. It is, an everlasting grace, it shall bee made perfect in another World: other graces faile, but love never faileth: 1 *Cor.* 13.8. *Prophesies they faile, and faith that shall cease, but love shall abide for ever*, it shall be so farre from ceasing, that it shall after the ceasing of faith and other graces, be made perfect, and the Saints that love God indeed here (and from that fountain

of

of love, love each other) they ſhall then for ever live in the boſome of love, their ſoules being ſatisfied in the enjoyment of him, the fountain, they ſhall be then perfectly knit together in one, being filled with the enjoyment of God, made perfect in love, through that abundance of love it enjoys in him.

The third particular propounded is, the manifeſtation of this love, how the Saints manifeſt this their love each to other.

1 In a faithfull diligent watching over each other in love, *Phil.* 2. 4. look not every one to his own things, but every one to the things one of another: there ſhould not bee ſuch a ſpirit amongſt Chriſtians as was in *Cain*, who ſaid, *Am I my brothers keeper?* no, no, you are keepers of each other, and it is love that will make you faithfull to each others ſoule in this particular.

The ſecond manifeſtation of love is, in building up one the other in the moſt holy faith, edifying one the other in love, helping forward each other in the way of holineſſe, being compacted together in the order and fellowſhip of the Goſpel; maketh increaſe of the body, to the edifying it ſelf in love, *Epheſ.* 4. 16.

In bearing with the weakneſſe of each other, *Col.* 3. 12, 13. *Put on, as the elect of God, bowels of mercy, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering, forbearing*

one another, and forgiving one another, even as God for Christ sake forgave you. Here is the manifestation of love, when you are able to beare with, and forbeare one another, from this principle, becauſe God hath born with you, God hath forgiven you, *Rom.* 14.1. *Him that is weak in the faith receive unto you.*

4. In reſtoring a falne brother with the ſpirit of meekneſſe, *Gal.* 6. 1. *If any brother be falne through weakneſſe, yee that are ſpiritual, reſtore ſuch a one with the ſpirit of meekneſſe:* much tenderneſſe is to be uſed towards a brother in this caſe; the ground is, we our ſelves, the ſtrongeſt of us, are ſubject to, and may fall, by the like temptation, if the Lord prevent it not.

5 In ſpeaking kindely to each other: good words and comfortable: this is the manifeſtation of love: and truly where there is love in the heart, it will appeare in the countenance, in the words, a cheerefull and loving countenance, loving words; here will bee words both for the Saints, and to the Saints. Firſt, for the Saints to goe to God in prayer, *Eph.* 1.16. for them, in their vindication, when any ſcandall is unjuſtly laid upon them: ſo *Jonathan* for *David*, 1 *Sam* 19.4. *Jonathan* ſpake good of *David*, and good for *David*. 2 In ſpeaking kindly one to another, ſo the Apoſtle *Paul*, he ever gives the Saints the title

of

of *Brethren*, wherefore holy *Brethren*, partakers of the heavenly calling: and *Solomon* ſaith, *That a ſoft anſwer turneth away ſtrife.*

6. And laſtly, love is manifeſted in condoling each with other, in afflictions: the Saints are all of them members of the body of Chriſt, 1 *Cor.*12.27. and the members of the naturall body are ſenſible of the ſufferings of each other, if one member ſuffer all ſuffer with it; if one member rejoyce, all rejoyce with it: ſo it is or ſhould be in the body ſpirituall, we ſhould beare part of one another afflictions; be truly ſenſible of the afflictions of each other, and ſo beare part with each other, bee truly ſenſible of the comforts of each other, and ſo rejoyce together, this is the property of true love where it is: I have very briefly hinted upon ſome particulars, much more might be ſaid in this particular: but I deſire not to be tedious in this place. I might branch forth in many other particular Goſpell commands which would be too tedious: only thus, where the love of Chriſt is indeed ſhed abroad by the holy Spirit, there love conſtrains the ſoul to yeeld it ſelf up wholy to the Lord Jeſus, and all his commands, whatſoever things are of good report, whatſoever things are lovely, whatſoever things are warranted, and required in the Goſpel, the ſoule that truly loves the Lord Jeſus, is ready in the power and ſtrength of Jeſus

to

to walk up unto it: It will not consult with flesh and blood, it will not stand upon carnall arguments: but as the Lord Jesus hath glorified mercy, grace, and love in doing unto the soule, so it will now look what it is may conduce to the exaltation of his name, and then the soul that truly loves the Lord Jesus is satisfied, let the name of Jesus have the glory, and the soule that truly loves him, hath its end, and rests satisfied.

Use, It concernes every one to looke if Christ hath been their Prophet: hath Christ given thee a heart willing to submit unto him in all things? ready in his power to yeeld universall obedience to all his commands? O it neerly concernes you to try your selves, and if so, then whether your obedience flows from love. It is possible there may be externall obedience from base and by ends, and then all is nothing; *Love is the fulfilling of the Law*: whatsoever is done in love, that is, from the love of CHRIST shed abroad in the heart, is well done: but all done without love is nothing, preaching, praying, professing, communicating, it is all nothing without love: it is one thing, to preach, and pray, and professe, it is another thing to doe it out of love to Christ, then it is a fruit of faith. *Faith worketh by love*, and all works done without this, are not acceptable, 1 *Cor.*13. 1,2. *Though I*

speake

ſpeak with the tongue of men and Angels, and have not love, it is nothing, it is but as a ſounding braſſe, or tinkling cymball; a man may have excellent words, fine compoſed ſentences, admirable expreſſions, all flowing from a notionall knowledge, that may much affect the ears and hearts of the people, and yet all be but a ſound of words attained by art, as a ſounding braſſe or a tinkling cymball, which ſeems to make a ſweet ſound to the eare, when there is nothing in it indeed, but a compoſure of humane art; and ſo being brought out of that frame, there is nothing indeed worth looking after, or harkning unto: even ſo are thoſe perſons, who ſeemingly doe glorious actions, and yet indeed have not the love of God in them.

But to proceed: the third thing that Chriſt uſually teacheth his people, as to beleeve, which faith you have heard, produceth its effects, ſo in the third place he teacheth them to live by faith, that is, to act and exerciſe this faith upon all occaſions, in all times, according as they have need to make uſe of it: and indeed, this is a great Goſpel myſtery, which the Saints are too much ignorant of. It is one thing to have faith, and another to live by faith, it is one thing to have legs, and another thing to make uſe of them, to goe with them.

Queſt.

Quest. What is it to live by faith?

Ans. 1 It is to exercise faith, that is, to make use of it as need requires: or, 2 it is a living upon Christ in the want of all things: or, 3. it is a living by believing of what the soule shall one day enjoy.

1 It is to exercise Faith as occasion calls for it: that is, to exercise it upon the object: for faith hath ever an object, and if it be right and true, the object is CHRIST: now it is true, there is occasion for the Christian to exercise faith in every condition, either *Internally*, or *externally*: for the *Christian* hath many enemies to encounter withall, the Flesh, and the Devill, and the World; all these come in amain upon the soul. Now Faith overcomes. 1. The *Flesh*, that will be ever lusting against the Spirit, Satan comming in, working by it; selfe will be in every action, self-wisdome, self-priding, and self-boasting: this is contrary to the mind of the Spirit, and now the Spirit is troubled and grieved, so that many times there is a hot conflict in the soules of the Saints, but how comes the *Christian* to overcome it? By eying and applying *Christ*, it can say as *Paul*, I have a body of sin, a proud, cursed, selfe-seeking nature, *but thankes to God through Jesus Christ, &c. and there is no condemnation to them in Christ.* It is true, I have a base nature, a wicked, cursed, deceitfull, proud, self-seeking

ſeeking heart, yet the Lord hath let forth a glimpſe of his glory to my ſoule, hee hath let me ſee, and hath ſealed this by his Spirit unto me, that I am in *Chriſt*, and there is no condemnation for me; and ſo by faith ſeeking to *Chriſt*, the ſoul overcomes this enemy *Fleſh*: and then ſecondly, it ever lives in believing, that this fleſhly corrupt nature ſhall be every day more and more ſubdued, and ſo is ever eying a crucified *Chriſt* for the killing and crucifying of this body of ſin.

2 The *Devill*, he will come in with his darts, laying hard and heavy things to the charge of the ſoule, although the Apoſtle ſaith, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth*: although God himſelfe pronounce a man cleare and juſt, yet the Devill will come in, and endevour to make worke in the godly, juſtified ſoule. O (ſaith the Devil) thou art a vile curſed creature, thou haſt a baſe, earthly, carnall heart, thou art not able to perform any duty, but it is full of ſin, and as good never a whit, as never the better. Thy ſervices (hadſt thou no other ſinne to be accountable for) are enough to condemne thee. And beſides all the reſt of thy ſins, of thy baſenes in performing duty, this is, that is worſt of all, thou haſt a wicked proud heart of thine own, thou art ready, when ever God hath aſſiſted thee, to take the honour to

thy

thy ſelfe, and to pride thy ſelfe in thoſe weake duties thou performeſt.

What ſayeſt thou to this Chriſtian? haſt thou any experience of this tryall in thy ſoul? I dare ſay thou haſt, if Chriſt dwell there, but what courſe will you take to overcome in this combat, ſee *Epheſ. 6. 16.* There are the enemies the Saints are to encounter with, they are no ſmall, no mean enemies: ſee *Verſ. 12.* and the Armour; the Chriſtians Armour, its all Armour of proofe, but above all take the ſhield of faith, wherewith yee ſhall be able to quench all the fiery darts of the wicked: the Devill will come, and come againe, he will have one dart, and another dart: now the way to overcome is to take the ſhield of faith: a ſhield is for defence, ſo this faith both defends and reſiſts the Devill.

Queſt. But how doth faith overcome?

Anſw. It ever hath an eye to the foundation Chriſt, it knows the foundation ſtandeth ſure, and ſo it turns over the Devill, the falſe concluſion that the Devill and the heart is ready to make together to Chriſt: and now the ſoule ſaith it is true *Satan*, or it is true *heart*, I am baſe, I have a vile curſed nature, I cannot pray nor performe any duty as I ſhould, ſin is in my beſt action, I confeſſe I am in my ſelfe as bad as man or Devill can make me, not a worſe heart in the World, more

ſubject

ſubject to evill, further then God reſtraines it, more unable to doe good, farther then God enables: and what of all this *Satan?* I know there is enough to condemne mee for ever, were I to anſwer in mine owne perſon for my ſelfe; but Chriſt hath been condemned for me, Satan, hee hath born all my ſinnes, and ſo my condemnation, and hee hath made himſelfe over to mee, ſo that now thou muſt firſt have ſomething againſt Chriſt, before thou canſt ſhake my hold, and thus by faith flying to Chriſt, the ſoule overcomes the enemy: but if the ſoule cannot thus have recourſe to the Lord Jeſus, hee is gone when the tempter comes, hee is not able to reſiſt. Then ſayth the beleeving ſoule, it is true, Satan, I have a proud ſelfe-ſeeking heart, ready ever to take that honour to it ſelfe, that is due to God; but it is as true, that I may thanke thee for it, who haſt thus metamorphozed my nature, and made it like thine owne, and not onely ſo, but commeſt in, and ever ſtirreſt up the heart to pride and ſelfe-ſeeking, knowing well by experience, that it is a ſinne that much provokes God; but this is my mercy. God lets me ſee into this depth of wickedneſſe, and it is my burthen: but Chriſt hath freed mee from the power of it, and from the iniquity of it, hee is ever ſubduing it in mee, and one day I ſhall for ever bee freed, both from it

and

and thee: thus by faith the ſoule over-comes the Devil: this is the firſt particular wherein the *Chriſtian* comes to live by faith, in the exerciſing of it, according to the manifold occaſions it meets withall.

2 To live by faith, is a living upon *Chriſt* in the want of all things, and that both externall and internall.

1 *Externall*, in the want of outward things: when the creature is ſtripped naked and bare, brought even to a morſell of bread, then to live in believing the Lord will care for you; when that you are brought to Chriſts condition, that you have neither Houſe nor home, nor any thing in the World, beſides a Chriſt, beſides a God to live upon; then when thou canſt get a promiſe, as that, *Hebr.* 13. 5. He hath ſaid, *I will not faile thee, nor forſake thee*, and ſtick cloſe to the Lord Jeſus in ſuch a promiſe, this is a living by faith, when the Creature failes, *Hab.* 3. 17, 18. *Although the fig-tree ſhall not bloſſome, neither ſhall fruit be in the Vine, the labour of the Olive ſhall faile, and the fields ſhall yeeld no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: yet will I rejoyce in the Lord, I will joy in the God of my ſalvation*: This is to live by faith, when all Creatures faile, then to live upon God, then to rejoyce in the Lord, believing that God is able and

will

will help, the Lord will ſuſtain. The want of this faith, was Iſraels ſinne, *Pſal.* 78. 18, 19. They ſpake againſt God, and ſaid, *Can God prepare a table in the Wilderneſſe?* how is the deceitfull heart of man ready to diſtruſt God in ſuch a condition as thoſe Jews? Can God prepare a Table when all is gone? but faith in ſuch a condition, beleeves, and lives by beleeving, and the Lord will care for mee ſaith the ſoule, and the Lord hath ſaid it: *The Lions ſhall lack, and ſuffer hunger, but they that wait upon the Lord ſhall want nothing that is good.* This is a hard thing, it is eaſily ſaid, but not ſo eaſily done; you think it is eaſie, perhaps to live by faith; while you have a houſe, a calling that brings you in money, perhaps every day or every week, or money by you, or land, &c. you can live comfortably upon Chriſt and your calling, upon Chriſt and your houſe or land, but let all bee taken from thee, ſee then how thou canſt live? this may be your condition; and then you will be put to the tryall.

2 *Spiritually*, When the ſoul hath nothing of its own to reſt upon, when duties and performances and all is gone, then to believe and live by believing: this is to live by faith indeed. upon this ground the ſoule believes, Rom. 4. 4, 5. *He that worketh not, but believeth*

veth on him that justifieth the ungodly, his faith is counted to him for righteousnesse, hee that worketh not, he that cannot performe one acceptable duty in way of righteousnesse, but sees all is nothing, yet beleeves in Christ, and so lives by believing, this is the constant stay of a believer, he ever sees his own emptinesse, the unrighteousnesse of his best actions: I say, to believe in, and to live upon Christ in all such conditions, it is to live by faith, above duties and performances: but how doe many a professing man and woman, comfort themselves in the performing of duties, in their enlargement in duty, and the like, but when they faile in this, then they call all in question again: this faith was not right, for they think they believe, because they can pray and meditate, &c. when indeed the soule that rightly believes, doth believe because he cannot pray, nor act, or do any thing that is acceptable, and therefore he cannot live by faith, but when that power he has to performe duty failes, his faith and all fails, this is not to live by faith, yet this hath been the life of most professors in this Nation.

3 A living by faith, it is to live by believing of what the soule shall one day enjoy, and this mightily beares up the Spirits of the Saints.

And

And this we may take notice of under a three-fold conſideration.

1 That which the gracious ſoule longs moſt after is the full enjoyment of God, nothing elſe can ſatisfie the believing ſoule, the ſoule that hath taſted how gracious the Lord is. O ſaith the ſoule, when ſhall I come to the full enjoyment of my GOD, and ſo the ſoul groans, as the Apoſtle, 2 *Cor.* 5. 2. earneſtly deſiring to be clothed upon with the houſe from heaven, and the reaſon is, *Verſe* 7. for while we are here we walke, that is, live by faith, and not by ſenſe, while we are at home in the body, we are abſent from the Lord, that is, abſent comparatively with relation to what it ſhall be, for the ſoule has but a glimpſe of glory, but a taſte of the excellency it ſhall one day enjoy in Chriſt.

Queſt. Now what is it that beares up the ſoule in this condition? how doth the ſoule live in the want of this full enjoyment of God?

Anſwer, 1 By faith hee can looke upon God, as having a relation to him, God in Chriſt is my God, ſaith the ſoule, and I ſhall one day enjoy him, I ſhall one day ſee him, and for ever be ſatisfied in the beholding of him, this quiets, this ſatisfies the believing ſoule, it is content to wait upon God, hee

that believeth maketh not haſte: It is in this caſe with the believing Chriſtian, as with a loving and tender wife, her deſire is awayes to live in the enjoyment of her husband, but when her husband is abſent, far alway from her, it may bee ſhee receives now and then a comfortable Letter from him, wherein ſhee ſees a glimpſe of his love, and reads his letter, and will have as much fellowſhip with him in his letter as ſhee can: ſhee will look to every word, every ſentence, and note what expreſſions of love ſhee can finde there, and then ſhe is cheer'd and comforted: I have a letter from my husband; ſaith the loving wife, wherein hee lets forth a taſte of his kindeneſſe and love unto mee: O here are ſweet words of love, of a tender affection! But ſaith the wife, this is not all, hee will come home unto mee at the time appointed, and I ſhall enjoy him, and this is that which moſt of all cheeres up the heart of the wife, my husband will return at the time appointed.

Thus it is with the believing Chriſtian, nothing leſſe then the enjoyment of God can give ſatisfaction to the ſoule that hath once taſted of him: but beloved, the Lord Jeſus, the ſoules beloved is gone a far journey, he hath onely eſpouſed, betrothed the ſoule to himſelf,

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he hath reſerved the full enjoyment that the believing ſoule ſhall have in him, till another world; onely he diſcovers this his love, lets forth a glimpſe of his glory, into the ſoules of the Saints; and then the ſoule having once taſted of God, how good, how gracious, the Lord is; then nothing but the full enjoyment of Chriſt can ſatisfie. Now the Lord Chriſt hath left his word here for his beloved, to have recourſe unto, and there he hath made known his love, and his heart to his poore people: and now the ſoule that longs after Chriſt, hath recourſe to the Scripture, then there ſearches what Chriſt hath ſaid, and when the ſoule meetes Chriſt in the Scripture, then it is cheer'd, then it is comforted, here is a bleſſed word ſaith the ſoule, Chriſt is my *all and in all*, though I cannot come to the full enjoyment of him: and then the believing ſoule will to Ordinances, preaching, and the Supper of the Lord, fellowſhip and communion of Saints, get what it can of Chriſt, meet with her beloved every way God hath appoined for that purpoſe: but ſtill this is the great ſupport, my beloved will come at the time appointed, he is gone to receive for himſelfe a Kingdome, and hee will return, and I ſhall enjoy him in his fulneſſe, in his perfection, and here the ſoule lives and waits patiently,

tiently, here the anchor of hope is cast, and holds the soule close to the Lord Jesus, living by beleeving what it shall one day enjoy, *Heb.* 11. 1.

2 That which the gracious soule longs after, is a full and perfect freedome from corruption: it is that body of sinne that burthens the Saints, that it makes them cry with the Apostle *Paul*, *O wretched man that I am, Who shall deliver mee from this body of death?* and the gracious soule could well bee contented sometimes to embrace death, that it might bee freed from this body of death; under which God is pleased (for ends best knowne to himselfe) to exercise his children under. Now what is it bears up the spirits of the Saints in this condition? it is this, the beeleving of this, that they shall one day bee rid of this base proud deceitfull heart, a day is comming when I shall change this vile body of sinne, and I shall bee made like unto the glorious body of Jesus Christ, *Phil* 3. 21. I am already justified, and so made a son, a daughter of God, and this I know, I shall one day bee made like unto him, 1 *John* 3. 2. This is that which cheeres the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of the heart, that it findes within

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it ſelfe: when perhaps it is put to a ſtand in the beholding of it: O ſayth the ſoule, what I, after ſo much experience of Gods love, ſo much faith in the Name of Jeſus, and have ſuch a baſe heart, ſuch a through for wickedneſſe, the Chriſtian is ſometimes put almoſt to a ſtand here: but then he comes to conſider, God is wiſe, and hee is pleaſed to exerciſe me under this body of ſinne, to keepe me in a continuall dependency upon himſelfe, and this is my comfort, I ſhall one day bee rid of all theſe enemies of mine, and I ſhall one day enjoy the Lord Jeſus, in his holineſſe and in his glory, *When Chriſt which is my life ſhall appeare, then ſhall I appeare with him in glory* *Coloſ.* 3. 4. and in this caſe the beleeving ſoule lives in beleeving what it ſhall one day enjoy, namely, freedome from ſine, glorious liberty, even the glorious liberty of the Sonnes of God.

3 The Saints of God are ſubject to afflictions and reproaches whilſt they are in this world, ſo Chriſt ſayth, *Joh.* 16. 3. *In the world yee ſhall have tribulation*: It is true, Chriſt hath prepared a Kingdome for them, but they are not like to enjoy it in this World, I meane that Kingdome of glory, although it is true, they enjoy much of God here in this Kingdome of grace, *The kingdome of God is within you.*

But the Saints here are liable to perſecutions and afflictions; now the believing Chriſtian lives in believing it ſhall one day bee freed from thoſe hard things it ſuffered here, freed from evill men, and I ſhall one day have a Kingdome, ſayth the Soule: Thus *Paul* comforts himſelfe, 2 *Cor.* 5.1. 2 *Tim.* 4 5,6,7. and this was it with which *Peter* comforted the ſcattered Jewes, 1 *Pet.* 1.3,4,5. *They were begotten to an inheritance incorruptible, undefiled, reſerved in Heaven for them*, and this was the ground of that exhortation to conſtancy to the end in time of affliction, *Rev.* 2.10. *Be faithfull unto the death, and you ſhall have a crown of life.*

Thus (Chriſtians) have I endevoured, both from the light of Scripture, and the light of experience, to hint out briefly unto you a taſte of the Chriſtians living by Faith, and this Chriſt teacheth all thoſe whom he effectually teacheth, *Heb.* 10.38.

I might proceed to other particulars, namely, that Chriſt teacheth us to own him as our Prieſt, as our King: It is Chriſt our Prophet indeed, that teacheth us all things, that we rightly know, wee know nothing as we ought to know, further then Chriſt Jeſus by his Spirit teacheth. But I proceed to the next particular propounded in the Office or

work

work of a Prophet, namely to work miracles, this the Prophets before Christ did. *Moses* a type of *Christ*, and the great Prophet of Israel, wrought many miracles when the Lord sent him to deliver his people.

And this hath Christ our Prophet done, and doth to this day; this hee did when hee was in the world, turning water into wine, raising the dead to life, restoring those borne blinde to sight, &c. And this hee still doth, *Christ* our Prophet is ever working miracles: The conversion of a Soule is a miracle, it is the changing the Nature, and it is above Nature to doe it, to raise a man from the dead to life, is a miracle, and this Christ doth to every soule who is indeed raised, *Eph.* 2. the 1. and 5. verses compared, *Vers.* 1. *And you who were dead in trespasses and sins.* Vers. 5. *Even when we were dead in sinnes, hath hee quickned us. &c.* Now to quicken, to give life to a dead Soule, is a miracle, and this Christ doth ordinarily: and hee gives sight unto blind men. It was a miracle for Christ to give sight to the man that was borne blinde: Beloved, every man and woman in the world is born blinde, spiritually blinde, and this is a great miracle to cure such, yet this is the ordinary work of Christ: and every man naturally is borne blinde, lame, and deafe, but

Christ

Christ when he comes hee opens the blinde eyes, he unstops the deaf ears, hee causeth the lame to walke, and the tongue of the dumbe to sing, *Esay* 35.5.

2 The Prophet did foretell things to come, *Moses* and the rest did foretell Christ, &c. and so did Christ in many particulars, *Mat.*24. but I passe this also.

2 Christ is to bee exalted Prophet in the dayes of the Gospel, see *Acts* 3.22, 23. *A Prophet shall the Lord your God raise up unto you, him shall you hear in all things.*

Use 1 To examine if Christ hath been thy Prophet. When Christ comes first to the soule, he finds men dead and gives life unto them, he findes men blinde and gives sight unto them: Hath the Lord discovered thy dead condition unto thee, and given thee life? art borne from above? *That which is born of the flesh is flesh*, and thou wert born flesh, dead in trespasses and sins, hath the Lord changed thee from a state of death to a state of life, from a state of infidelity to a state of believing? thou wert blinde thou wert born blinde, not able to see into spirituall things 1 *Cor.*2.14. Hath the Lord opened thine eyes? canst say I was blinde, but now I see, I was dumb, but now I speake, ô this is worth your consideration.

Use 2 A word of consolation to the Saints whom

whom the Lord Jeſus hath taught: what is the comfort you will ſay?

1 He will for ever be thy Prophet, and will be ever teaching thee: *Thou ſhalt hear a voice behinde thee ſaying, this is the way, walke ye in it, when thou turneſt to the right hand or to the left*, the Lord Jeſus will be for ever thy Prophet, *he wil never fail thee nor forſake thee: his eye ſhall ever be over thee for good, he wil direct thee in all thy wayes*, and is not this a mercy?

2 He that made all the Saints Prophets, he hath poured down a ſpirit of propheſie upon them, that now they are enabled by the ſpirit of propheſie to ſpeak one to another, for edification, exhortation, and conſolation, 1 *Cor.* 14. 3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints to perſecute them, for they are the Lords Prophets, 1 *Cor.* 16. 22. *Touch not mine anointed, doe my Prophets no harme*, Chriſt takes every wrong done to them, as done to himſelf, therefore you had need look to it, for it is that which will work your ruine in the end.

THE

THE EXALTATION OF CHRIST, The alone KING of SAINTS.

CHAP. III.

I Come to the Kingly Office of Christ: Christ is the alone King of his people: believe it, Christ is the alone King of his people, Christ is a King, and hee hath a Kingdom, *Psal.* 45.6. His Kingdome is spirituall, it is not *of* this world although it is *in* the world.

Christ

Christ hath a twofold Kingdome here in this World: there is the Kingdome within the Saints, and the Kingdome without; the one in the heart, the other in the Church; they are both spirituall.

1 Christ rules and reignes *in* the Saints: the Kingdom of God is within you: beloved, Christ hath a Kingdome within you, if yee are his, *Christ is in you except yee be reprobates*, 2 *Cor.* 13.5. And this is a priviledge more then all the Kings in the earth have, they may reigne here over their subjects, but not in them: but Christ first reigns *in* them, and then *over* them: he reigns I mean spiritually *over* none; but those in whom he reigns.

Now Christ reigns in the souls of the Saints, first, opposing all things that are contrary to himselfe: there are other Lords that will seek to rule in the hearts of the Saints, if Christ subdue them not: the Devill he will seek to be Lord (he that is the God of the World, and rules and reigns in the hearts of the children of disobedience) where Christ doth not rule; but when the Lord Jesus comes he dispossesseth him, and casts him out, and so keeps him out. The Devill will make many a strong assault, through many a fiery dart at the soule of the Christian, endeavouring if possible he can, to shakes his hold; but Christ he is the King, he

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is the Watchman, the Keeper of Israel, he giveth in power to the weak fainting soul, to overcome all those lawes and edicts Satan shall endevour to set up in the Soule; so that now the Christian espies all Satans plots and artificiall devices to trap and ensnare him, rejects all his temptations, and sayes as Christ, *Get thee behinde me Satan*: When the Devill acts and workes in others, he hath no power over the soule where Christ reignes: It is true, hee may throw in his darts, sometimes make essayes either to tempt to some evill, or to shake the Faith of Christians, but Christ the King reignes there still, conquers him, subdues him, and so carries on his own work, that the gates of hell cannot prevaile against that soule where he dwels. Thus Christ reignes, keeping under Satan, believe it, beloved, Christ and Satan cannot reigne both in one soul.

2 Christ opposes the power of sinne in the soule where he reignes: sin bears a strong sway in the soule, now Christ he opposes it, sets himselfe against it; hence it is there is such a strong opposition between the *Flesh* and the *Spirit*, that is, the Spirit of Christ: *The Spirit lusteth against the flesh, and the flesh against the spirit, and these two are contrary each to other.* And thus the Lord Jesus continues opposing of sinne, of the lust and corruption that is in

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the hearts of the Saints.

Queſt. How doth Chriſt oppoſe ſinne and Satan? for ſin is Satans work, 1 *John* 5. 1. *For this cauſe was the Son of man manifeſted, that he might deſtroy the worke of the Devill.* The work of the Devill is ſin, *he that committeth ſin is of the Devill.*

Anſw. Chriſt deſtroyes ſinne, which is the Devils work, two wayes.

1 Chriſt he deſtroyes the guilt of it, and that he did, in bearing both the ſinne, guilt, and condemnation of it upon his owne body, 1 *Pet.* 2. 24. *Rom.* 8. 3. and now he comes, and in the Goſpel makes it known unto his people, *Rom.* 5. 11.

2 He deſtroyes the power of it by his Spirit by the operation of his power working, reigning and ruling in the hearts of his people, *Rom.* 6. 4. Now Chriſt ſubdues this iniquity by his Kingly Office, reigning in the Saints, *Ye are not under the Law, but under Grace*, under Chriſt in whom is manifeſted the fulneſſe of grace.

This doth Chriſt two wayes: firſt, he comes to the ſoule of a poore ſinner, diſcovering his excellency, the riches of his grace, and ſhedding abroad his love in the heart, gets the ſoule willing to receive him out of love to him, deſires to have Chriſt ſet up, and his King-

Kingdome within it ſelfe: for Chriſt hath never a Kingdome in the heart of man, till hee thus comes and breaks in upon the ſoule, diſcovering love: yet now ſayth the ſoule, let Chriſt bee King, and none but him: although it is true, it is by his power hee breaks it upon, and ſubdues the ſtout ſpirit of man, who would not willingly ſubmit of himſelfe, yet Chriſt makes him willing, by the ſhedding abroad of his love in the heart, *Romans* 5. 5. So that now, the Lord Jeſus with the free conſent of the gracious ſoule, ſets up his Kingdome in the heart, ſo that when Chriſt ſayth, *My ſonne, give me thy heart:* Lord, take my heart, ſayth the ſoule, dwell there, rule there, ſet up thy Kingdome there: ſo that you ſee Chriſt doth not rule as Tyrant in the ſoules of his people, but with the free and full conſent of the minde of the perſon in whom hee reigns, for this is both the wiſdome and power of Chriſt, that hee makes his people *a willing people*, Pſalme 110. 3.

Then ſecondly, Chriſt having purged the heart of man in ſome meaſure, overcomes thoſe ſtrong luſts and affections, and makes it a meet manſion houſe, a Temple for his holy Spirit to dwell in: hee then ſets up Laws and Statutes in the hearts of his children, in his kingdome, and there he rules oppoſing all other Laws

Laws, for there are and will be the ſtirring of corruption, and that very ſtrongly too.

Now Chriſt firſt ſets up the law of *faith* in the hearts of his people, and that in oppoſition to infidelity: for naturally the Saints are ſubject to infidelity, through the motions of corruptions and temptations of Satan. The believing ſoul when it ſees what a baſe nature it ſtill carries about within it ſelf, being ſenſible of the ſtirrings of luſts and corruptions, Satan helping, then it is troubled; O this evill nature of mine, ſaith the ſoule, *Who ſhall deliver me from this body of ſin?*

Now the Law of Chriſt is to *believe*, and in this condition to live by believing: and ſo Chriſt enables to put faith in exerciſe, and to believe above hope, almoſt as *Abraham*, and ſo he ſtill quiets the ſoule by enabling it to believe conſtantly in the name of the Sonne GOD; and that when it cannot worke, for hee is the Prince of our faith, the author and finiſher of it: and ſo here is in the heart of the Chriſtian a ſtrong conflict between the Law of faith, and the Law of infidelity; the ſpirit of faith, and the ſpirit of infidelity: infidelity it comes in with a mighty commanding authority upon the ſoul of the Chriſtian, ſet on by the devils malice, and perhaps, ſomtimes ſeems almoſt in the eyes of reaſon to

get the victory over faith; but then Christ (who maintains his Laws, puts them in execution) arises, and raiseth up the heart above these doubtings and carries on the soule in a way of believing still, and so quashes infidelity, and treads it under feet, and leaves it dead, executed for present by the law of faith.

2 CHRIST sets up the law of love in his Kingdome, I mean in the hearts of the Saints, and that in opposition to hatred. For the truth is, that every soul in whom Christ reigns not, doth indeed hate Christ: now Christ sets up this law of love in the hearts of the Saints: love to himself, to his holinesse, to his Gospel, Ordinances, Saints, every thing, that hath the name of Christ stampt upon them: it loves it for his sake, and this law of love opposeth hatred, for there may come somtimes, hard thoughts into the soules of the Saints under afflictions, and fiery tryals, ready perhaps, to say with *David*, *Hath the Lord forgotten to be mercifull? hath he shut up his tender mercy in displeasure?* Now the law of love comes in, and helpes the soule to see that there is in Christ nothing but love to it, notwithstanding the soules present apprehensions, and sees all things shall worke for good to them that love the Lord; and so can say with the Prophet, *Lord out of very love hast thou afflicted me*: and so

ſo the ſoule is knit to Chriſt in all conditions, and cannot but have high thoughts of him, even then, when it ſuffers either *for him*, or *from him*.

For him, That is, for want of the enjoyment of the manifeſtations of his pleaſing countenance, and the freſh incomes of his love, *the kiſſings of his mouth*, *Cant.* 1.2. or for the bearing up of his name in a viſible profeſſion of the Goſpel of Chriſt.

From him, Fatherly chaſtiſements out of love, to make us partakers of his holineſſe, *Hebr.* 12.10. In all theſe ſufferings, when perhaps ſometimes the carnall part is ready almoſt to quarrell againſt Chriſt; this Law of love quels and ſubdues all, brings this heart riſing in ſubjection, and knits the ſoule to the Lord Jeſus.

2 As it cauſeth the ſoule to love the Lord Jeſus, ſo it cauſeth it to love all that is Chriſts, and highly to eſteem of it: it oppoſes any other Law that may ſeem to ariſe; as ſometimes perhaps through the workings of Satan, with the corruptions of the Saints, there may be ſome beginnings of ſlighting the Saints, of entertaining hard thoughts of them, but then Chriſt ſtirs up, and revives the law of love in them, kils that hatred, thoſe hard thoughts that it was apt to conceive againſt them, and

ſo knits the ſoule to them by a more firme united love then ever, and thus this law of love overcomes this law of hatred: in a word, it cauſeth the Saints to doe all that they doe out of love, *The love of Chriſt conſtrains them*, 2 *Cor.*5.14.

3 Chriſt ſets up in his Kingdome the Law of meekneſſe and humility, and that in oppoſition to the law of pride and vainglory, *Learn of me*, ſayth CHRIST, *for I am meeke and lowly in heart*, *Matthew* 11. 29. and this Chriſt ſets up in the hearts of his people, for hee makes them partakers of his own graces, *John* 1. 16, It is a fruit of the Spirit, *Gal.* 5. 23. and of the Law of Chriſt, ſet up in the ſoules of the Saints, againſt which there is no law can prevaile. It is true, there will be a riſing ſometimes in the ſpirits of the Saints, pride will thruſt it ſelfe in, and be ready to lift up the creature in the apprehenſion of ſome ſelfe excellency, although there is no cauſe, yet this is a truth, I believe it, thoſe that have any experience of the Kingdome of Chriſt, or of the working of corruption know it right well, pride will be pricking in, and ready to lift up the creature above meaſure, eyther ſomtimes Externally, and to make a difference betwixt himſelfe and others, as nobility of birth, parents or kinred, honour in the World,

World, Externall carnall excellencies: O how will it work ſometimes upon the heart of a poore creature, as if he were ſome body above others? O is not thy ſoule ſenſible of this ſometimes dear Chriſtian? I cannot but think it is: But then comes in Chriſt, with his law of meekneſſe of humility, and puls down this pride of heart, and lays it low, and brings the ſoule againe to lay all in the duſt: what is honour, ſaith the beleeving ſoule? what is nobility of birth? this is my honour, that I am a ſonne, a daughter, of Jeſus Chriſt, and ſo the ſoule comes down, ready to do any ſervice of love to the meaneſt Saint; and now the Saints come to ſerve one another in love, and now they come again to ſee that they are all one in Chriſt Jeſus.

Sometimes Internally, or with relation to Internall gifts received, although wee have nothing but what wee receive, yet this is the baſeneſſe of mans nature, it will grow proud, be ready to be lifted up, even with thoſe graces received, is it not ſo with thy heart? art thou not naturally proud? doth it not preſſe in upon thee ſometimes? I know it doth, and I dare ſay it troubles thee that art a Chriſtian: But now Chriſt comes with his Law, and caſts all down to the ground, lays low thoſe mountains, thoſe ſtrong luſts that exalt themſelves thus againſt

the Kingdome of Christ, for this pride is absolutely against the Kingdome of Christ, hee will not have such things in his Kingdome, it will thrust it self in, but the Law of Christ discovers it, vanquisheth it, and keeps the soule in an humble, lowly, meek condition. O consider of it, where pride domineers and rules, *Christ* hath no Kingdome in that soule, there *Christ* dwels, there he reignes, where he hath made the soule humble: faith in *Christ* doth not make men proud and high, no, no, it is the greatest enemy to it in the World, a proud heart did never, can never believe, before brought low in the sense of its own nothingnesse and emptinesse.

4 *Christ* sets up in the hearts of his Saints in his Kingdom, the Law of patience and contentednesse, in opposition to anger, impatience, and discontentednesse.

Rash anger, impatience, peevishnesse of spirit, how will they arise and bee striving sometimes in the hearts of Christians for a small matter? how will the heart be out of order and distemper? what words will bee ready to flow forth, the heart being in this temper? but now in the heart of a Christian, *Christ* puts in execution his Law of patience and quietnesse of spirit. O saith *Christ* to the soule, thou must be patient and meeke,

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thou must learn of mee, didst thou ever read that I was moved to anger, and impatience to fret and fume? no, not against mine enemies: and then saith the soule, ô what a foole am I thus to fret, and then to be angry? how unlke to Christ am I? and then down comes that proud, peevish spirit into the dust, and *so foolish was I and ignorant, I was even a beast before thee*: and then the soule is turned again into a sweet disposition of love, a compound of patience, not easily provoked, not easily again stirred to wrath.

Sometimes in the soule of a Christian is apt to arise perhaps some impatience and discontentednesse under afflictions and persecutions, hardly can it beare with patience, some heart-rising this way may arise: but then in comes Christ, putting in execution the Law of patience and contentednesse, and puls downe all those impatient, discontented thoughts, and the soule is quieted and contented, and willingly submits unto the minde of Jesus, and then it can say with the Apostle *Paul*, Phil. 4. 11. *I have learned in what estate soever I am therewith to be content*, and now the soule is quieted, and waits patiently upon the Lord, and now the soule saith, ô how unlike am I to Christ? hee suffered

(meekly as a Lambe dumbe before the ſhearer, and opened not his mouth) for me a ſinner, he ſuffered for me, the juſt for the unjuſt, that he might bring me to God, and ſhall not I be contented to ſuffer reproach and ſhame for him, and then come what will come, patience poſſeſſeth the ſoul.

5 Chriſt ſets up the Law of heavenly mindedneſſe in the heart of a Chriſtian, and indeed it is no wonder, for his Kingdome is there, Heaven is there, *The Kingdome of heaven is within you*, *Luke* 17.21. and therefore needs muſt Chriſt ſet up this Law in his Kingdome, and that in oppoſition to earthly mindedneſſe, ſinfulneſſe, or any thing that is oppoſite to holineſſe and heavenlineſſe; and you know how the ſpirits of men, nay, of Chriſtians, are apt to be below the Lord Jeſus: ſometimes on earthly objects, ſomtimes vaine, proud, unprofitable things run in the minde, but Chriſt hee comes and ſcatters thoſe low things, and raiſeth the heart to himſelfe, and keepes the heart in ſuch a temper, that nothing can ſatisfie it but himſelfe, and when it looſeth its heavenly temper, its heavenly glory, it is preſently troubled, and it cannot poſſibly take comfort in any thing beneath the Lord Jeſus: and here is a continuall combat and conflict between the fleſh and the ſpirit,

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the corrupt Nature, and the Divine Nature; and certainly here corruption and Satan many times bring ſadneſſe upon the Spirits of the Saints, in darkning, in over-ſhadowing their heavenly enjoyment, I meane in way of ſenſe, although they can never ſhake the faith of the ſoule in whom Chriſt dwells, *Matth. 16. The gates of Hell ſhall not prevaile againſt it.*

Conſider now, doe you find Chriſts Kingdome, Chriſts Lawes, thus ſet up in your heart? doe you find Chriſt oppoſing luſt and corruption within you, or doe you not? If Chriſt be there, you will find it in ſome meaſure: I confeſſe it, that Chriſt according to his diverſities of operations and workings, keeps this law of ſin under in ſome ſoules more then in other, both the workings of it, and the guilt of it, *Rom. 8. 2. The law of the ſpirit of life hath made me free from the Law of ſin and death:* that is, free from the power, as it comes with authority, as a Law, there Chriſt ſubdues, although it will be there as a rebell reigning, yet it ſhall ſet up no law in the ſoule where Chriſt is. Conſider of it you that were never troubled about your ſinnes, but all things are at peace within you: it is a ſad ſigne Chriſt hath not ſet up his Kingdome there: *While the ſtrong man* (the Devill) *keeps the Houſe, all things are*

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at peace, all quiet; and so the poore creature lives in a fooles paradice, and pleases himselfe in this condition: but believe it, when the Lord Jesus comes, *He will sit as a Refiner, and as a Purifier, he will purge out the drosse when hee comes.* Mal. 3.3. *But who may abide the day of his comming? Hee will come with the Refiners fire, and the Fullers sope*, he comes not to bring peace, that is, with lust and corruption, but the Lord cuts them down: corruption dies when Christ comes.

Object. But perhaps, some soule may object: I finde indeed some stirring within me, some to evill, and some motions to good, how shall I know that this flowes from the Kingdome of Christ set up in my soul, or from some other principle?

Answ. There is a conflict between the Law and naturall conscience, and there is a conflict between the Spirit of Christ, his worke in the Spirit of the Christian, and the flesh, corrupt nature and Satan.

1 There is a conflict between naturall conscience and the Law, or the minde legally enlightned and the Law: and this may be in a naturall man, or an hypocrite. Thus it was with *Judas, I have sinned in betraying the innocent blood*: he saw his sin, he had transgressed the law, and now he is troubled, not because of his sin,

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as it was a ſin, but becauſe his conſcience now dogs him, will not let him reſt. This conflict may be in the heart of a poor creature,& Chriſt never come there in the way of mercy, and the ſoule deceive and cozen it ſelfe,thinking Chriſt is there oppoſing ſin,when it is nothing elſe but the mind of man legally enlightned, apprehending wrath and anger from the breach of the law;and now walks more circumſpectly,yeelds more perfect obedience, oppoſes ſin as a tranſgreſſion of the Law, and ſo thinks it ſelfe in a goodly paradice, in a faire way for heaven. And thus many poore ſoules deceive themſelves,and undoe themſelves everlaſtingly.

Queſt. But perhaps ſome may ſay,how ſhall I know the difference between mine own oppoſing ſin,from a principle of legall light; whether the conflict be between natural conſcience and the Law,or the Kingdome of Chriſt ſet up in my ſoule,and ſin?

Anſw. The conflict between naturall conſcience and the Law,it is only from the apprehenſion of the condemnation of the Law: the Law ſaith *thou ſhalt not ſin*,if thou doeſt it, thou muſt ſuffer, thou muſt be condemned: conſcience enlightned, ſeeing this, is caſt down, and perhaps is much perplexed for ſin; ſets againſt ſinne, oppoſeth it with might and main, and reſolves to ſin no more: and anon

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ſin preſents it ſelfe, and the Law preſents it ſelf, and then out of doores ſinne muſt. But why? becauſe of the Law, not becauſe of Chriſt: the law will give it no reſt, no peace there. Now to illuſtrate this by a compariſon in theſe dayes of war: I doe not queſtion but there are many in this countrey that are turned Parliamenteers for feare leſt the Law ſeize upon their goods and perſons, and ſo they loſe all: their mindes are ſo far enlightned, that they ſee it is good to ſleep in a whole skin, as they ſay, and hence they can perhaps talke ſometimes and doe for the Parliament, when indeed their mindes are contrary: well, there comes one whoſe minde is not ſo far enlightned as to ſeek their own externall good, while he is here, one whom this man loves, and could gladly entertain him; but for feare of the Law he ſhall be counted and taken for an enemy to the State, out of doores this man goes, none dares entertain him. But why? not for want of love, but for feare: Beloved, I have known the truth of this on the other ſide ere now.

And thus it is with this man, perhaps the poore creature could be content to entertaine ſinne in his boſome, luſt, anger, pride, &c. but no ſooner doth ſin appeare, but the Law that appeares, conſcience that is troubled, out muſt the ſinne, elſe conſcience cannot be quiet:

and

and so (beloved) for the quietnesse of conscience, who feares eternall flames, *Esay* 33.14. out sin must, and an externall conformity followes, and so the man is become a Christian. It is as a man that hath a loving friend, hee brings him to his house, but the Wife will not be satisfied, she scolds, out must the man, else there will bee no peace: so sinne would finde welcome perhaps, and kinde entertainment with the man, but naturalll conscience from the apprehension of the Law, scolds and threatens, and out must the beloved lust, else there will be no peace. I feare me many poore soules split themselves upon this rock.

But When Christ comes and sets up his Kingdome in the soule, he presently writes his Law in the heart, makes them partakers of the Divine Nature, makes them a willing people: and now the conflict is not betweene the Mind and the Law, but between the Spirit and sin: were there no law, that matters not with the gracious soul, it sees such a great disproportion and distance betweene its beloved and sin, that there ariseth a bitter enmity between sin and the Law of Love, in the Soules of the Saints; that the very appearance, the very motions of sinne, as it is sinne, not as it brings condemnation, but as it is filthy, polluting, contrary to the mind of Christ. Oh the soule

hath

hath a continuall loathing of it, and thus he that is born of God sinneth not, gives not the least allowance to sin, in the very thought, the very thought of it is bitter.

Quest. But what are the effects of this Kingdome of *Christ* in the souls of the Saints?

Answ. 1. Is the utter subversion and destruction of the Kingdome of Satan and sin: for all sin is of the Devill, and *he that is born of God sinneth not*, as you have heard.

2 It is the continuall possessing of the soule with the enjoyment of God; *Christ* alwayes dwelling in the heart of the Saints, for it is his Kingdome, and the presence of *Christ* makes it Heaven.

3 Is joy and peace, *Rom.* 15. 13. *The God of hope fill you with joy and peace through believing.* And *the Kingdome of Heaven consisteth not in meat and drink, but in righteousnesse and peace, and joy in the holy Spirit.*

Joy unspeakable and full of glory: the soule in whom *Christ* dwels, wo lives in the continuall enjoyment of God, must needs enjoy much consolation, *In his presence is fulnesse of joy, and at his right hand pleasures for evermore.*

4 He brings over those in whom hee rules, to submit to the outward Regiment of his Kingdome.

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The second particular propounded is, The Kingdome of Christ *over* the Saints: as *Christs* reignes *in*, so he reignes *over* the Saints. It is his Kingdome *in* them, that brings them in submission to his Kingdome *without* them: and this is a spirituall kingdome likewise: note I pray you, this Kingdome of *Christ* is all spirituall likewise: 1 There is spirituall matter. 2 Spirituall Lawes and Institutions. 3 Spirituall executions. 4 Spirituall ends.

1 *Christ* hee is a King, hee is the King of people, and God wilt exalt him, and manifest him to be King one day, *Psalm* 2. 6. *Yet have I set my King upon the holy hill of Sion.* Christ is King, and he shall reigne, notwithstanding the opposition of men, of great men: *Why doe the Gentiles rage, and the people imagine vaine things? They consult, they take counsell together against the Lord, and against his Christ.* Kings and great men, and wise learned men, they rage, they consult, they take counsell together against Christ to destroy his Kingdome. The most great and learned men in the world at this day, rage against the Kingdome of Christ, they would set up a Kingdome of their owne, and then compell men unto it: Who-ever it is that establishes a Worship with Lawes and Edicts, to compell all unto it, and to inflict bodily

bodily punishments upon all that refuse it, or cannot joyne with it, doth what in him lyeth, absolutely to destroy the Kingdome of Christ over the soule: And if men bee erroneous, and worship contrary to the Rule of Truth, it is Christ himselfe that must judge him, and not man: *He* (to wit God) *hath committed all judgement to the Son*: therefore saith the Apostle, 1 *Cor.* 4. 5. *Judge nothing before the time.* And *Jam.* 4.11, 12. *If thou judge another* (saith the Apostle) *thou art not a doer of the Law, but a Judge.* There is one Lawgiver who is able to save and destroy: *What art thou that judgest another?* Note, for men to passe a finall sentence, is not to doe the minde of Christ, but to get into the room of Christ, for men to set up a law in matter of worship, and compell unto it, and judge and condemne body and soule for not submitting, is to exalt themselves above Christ, and so indeed is Antichristian: Not but that the Churches of *Christ* have power to judge and determine of things amongst themselves, about the spirituall affaires of *Christ*, and to excommunicate a wilfull offender: it is according to the rule, to cut him off from any fellowship with the Saints, as you shall heare anon, but not to destroy his body; but the church of *Christ* hath nothing to doe to judge or meddle with those

that

that are without, 1 *Cor.*5.12,13. Therefore if any Church or Magiſtrate would exerciſe that power they conceive Chriſt hath entruſted them in, above ſpirituall Church affairs, I humbly conceive that they have nothing to doe with thoſe that are not of the ſame body with them, or the ſame ſociety, as many Churches may be in ſociety, but thoſe that are without, be they Saints, be they what they will, good or bad, they are *without* to them; *and what haſt thou to doe with them that are without? God judgeth them*, Rom.14.4. *Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth:* If it be objected that the Church of *England* is a true Church, and all theſe that abſent themſelves, were members, aud therefore they are to be dealt with as offending members in the Church. This is all can bee objected I am ſure, againſt them, for I think their faithfulnes to the State, ſpeakes in the eares of every man (almoſt) of reaſon, and therefore the State cannot meddle where there is no Civill Law tranſgreſſed? Therefore for anſwer to that objection, ſuppoſe *Englands* Church were a true Church, (which will never be proved; but I paſſe it in this place) yet can they but proceed according to the rule Chriſt hath given in Scripture: if in this particular there might

bee a proceeding according to rule, that is, to admoniſh thoſe that are contrary minded, if that will not doe, to excommunicate, paſſe the Church cenſure upon them; this is the furtheſt that I know can be done by any Church of CHRIST: and they are then (not to cut them off out of the Land, out of the world) but to admoniſh them as brethren, *2Theſ.*3.15. If ſuch as doe not or cannot conforme to the worſhip preſcribed by man ſhould be cut off out of the Land, out of the World, what means could then be uſed for their converſion? Is there not ſtill hope while the creature is yet alive, and above ground? Therefore I conceive it to bee unchriſtian cruelty to judge men in this caſe: never any wee read of, but heathens, that did the like under the Goſpel: and CHRIST hath ſaid, *Judge not that yee be not judged, for with what judgement ye judge, ye ſhall be judged, Mat.*17.1,2. *and James* 2.13. *For he ſhall have judgement without mercy, that ſheweth no mercie*: Mercileſſe men are the miſerableſt men under heaven, there is no mercy for them, God will deale with them as they deale with others: it is both the Law and Prophets to doe *as we would bee done unto*: now conſider a little I pray thee, thou that canſt be content in thy heart to perſecute thoſe that differ from thee in judgement:

wouldeſt

wouldest thou be contented to be so dealt with thy selfe? doth the Lord Jesus the King of Saints require or accept of any service, but that is free and voluntary? but I proceed, Christ you see is King, and he shall be exalted King, and manifested to bee King one day, *Psal* 45 6. with *Heb.* 1.8. *But unto the Sonne he saith, thy throne, O God, is for ever, a Scepter of righteousnesse, is the Scepter of thy Kingdome.* Here is a King, a Kingdome, a Scepter, Christ the King, the Saints the Kingdome, the World the Scepter, *Esay* 9.6, 7. *He is a King, and of the increase of his government and peace, there shall be no end*: that is, till there be no more time, till time shall cease in the world; after he shall give up the Kingdome to the Father, and God shall be all in all, 1 *Cor.* 15. 28. Thus you see Christ is King: I come in the second place to the Kingdome, which is wholy spirituall, *My Kingdome*, saith Christ, *is not of this world.*

1 The matter of Christs Kingdome is spirituall; Saints called out of the world: this is the Church, the Kingdome of Christ, the Saints gathered out of the world, by the preaching of the Gospel, into the order and fellowship of the Gospel, they are Saints although some thinke strange to heare of Saints in this world, yet they are in Scripture called

Saints, that is, *Sanctus, holy*, ſee 1 *Cor.*1 called to be Saints, called to be holy, ſo *Heb.* 3. 1. *Wherefore holy brethren, partakers of the heavenly calling:* ſo that the Kingdome of Chriſt *is*, or ſhould be Saints, holy ones; not the world, for all the world are not Saints, but the Kingdom of *Chriſt* are Saints called out of the World, John 15. 19. *Yee are not of the World, but I have choſen you out of the world.* The Church of *Chriſt* are Saints choſen out of the World, they are not of the World, they are a people ſeparated, or ſevered out of the World, ſo was the Church of the *Jews, Levit.* 20. 26. *Ye ſhall be holy to me, for I the Lord am holy, and have ſevered you from other people, that you ſhould be mine.* And thus it is with the ſpirituall Iſrael of Chriſt, under the Goſpel, of which the naturall was a Type: they are not of this World, they are called out of this World, and ſevered or ſeparated from the World, 2 *Cor.* 6. 14. *to the end:* they are to be ſeparated from the World, although the World hath gotten a forme of godlineſſe. See 2 *Tim.* 3. 1. 5. The Apoſtle ſpeaking of the laſt times, reckons up what courſes men ſhould take, what ſins they ſhould be addicted to, and yet concludes they ſhall *have a forme of godlineſſe, but from ſuch turn away*, or be yee ſeparated. So that you ſee, the Church, which is Chriſts

King-

Kingdome, are a people called out of the World, they are not of this World as he is not of this World. Then certainly thoſe are no friends to Chriſt, that would turn the World into a Church, and ſo make the Kingdome of Chriſt, not a ſpirituall, but a carnall Kingdome; and ſo make the Lord Jeſus a lyer, for he hath ſaid, *His Kingdome is not of this world:* but let Chriſt be true, and every man a lyar. The Church of *Chriſt*, his Kingdome they are ſuch as are in the order and fellowſhip of the Goſpell, compacted together according to the Goſpel rule, in order and fellowſhip: it is in the ſpirituall Kingdome of Chriſt in this caſe as in the body politick: the whole Kingdome under one government, is but one body politick, or State: ſo the Kingdome of Chriſt, his Church, although gathered in many bodies, yet it is but one body, and every body hath the ſame power, the ſame priviledges, ſo that it ought to be a body compacted together, under the reign and rule of one Lord Jeſus, *Epheſ.* 4. 16. and the externall way by which the Saints enter into this fellowſhip, it is by baptiſme, as you may ſee, *Acts* 2. 41. *Then they with the godly received the Word, and were baptized*, and ſo added, but I have ſpoken of this formerly, and therefore I paſſe it here.

2 As Christ hath a Kingdome, and that is ſpirituall, in relation to the matter, ſo hee ſets no Lawes, and they are ſpirituall, the Lawes of Christ in his Kingdome is.

1 The law of love,

2 The law of edification.

1 The law of love, *Gal.* 5.13, 14. *By love ſerve one another, for all the law is fulfilled in one word, even this, Thou ſhalt love thy neighbour as thy ſelf*, and *Jam.* 2.8. It is called *the royall Law of God, Thou ſhalt love thy neighbour as thy ſelfe*, this is the Law of the Goſpell love to Chriſt, and love to the Saints. *A new Commandement give I unto you, that yee love one another, John* 13. 34. Now this love breaks forth in cauſing the Saints to walke up according to every rule of the Goſpel, it conſtrains them to ſubmit to every word, to every command of Chriſt, it cauſeth the Saints to watch over each other, to *build up each other in the moſt holy faith*, to *reſtore a weake brother with the ſpirit of meekneſſe being fallen. Gal.* 6.1. *to beare one anothers burthens, and ſo to fulfill the Law of* CHRIST: Thus CHRIST rules in and over his Kingdome, by this Law of love It is *the end of the command of the Goſpel, love out of a pure heart and faith unfained, 1 Tim.* 1.5. Hee gives rules unto his people,

out

out of love, he cauſeth them to obey out of love, there is no condemnation in his law to his people, but if *they ſin, they have an Advocate with the Father, Jeſus Chriſt the righteous*, 1 John 2.1. *who is a propitiation for their ſins.* Here is love in the King, love in the ſubjects, love in CHRIST commanding, love in *Chriſtians* obeying, a Kingdome upheld and maintained by the Law of Love. Oh that the God of Love would increaſe this love more abundantly, both in your and my ſoule, 1 *Theſſ.* 3 12. The Lord make you to abound in love one towards another, and towards all men. O this love is ſweet and amiable, pleaſant, *Pſal.* 133. 1. love to the Saints, love to all men, it is the way to win them to the Lord Jeſus, 2 *Tim.* 2.25. This is the great Law by which CHRIST rules *In* and *Over* his Saints, his *Churches*, his *Kingdome*: and this is ſpirituall.

2 There is the law of edification, 1 *Cor.* 14. 26. *Let all things bee done to edifying.* It is the Law of Chriſt in his Church, that all things ſhould be done to edification, for the building up of the Saints in their moſt holy Faith: Therefore the Apoſtle, 1 *Cor.* 10. 23 makes light of that which tends not to edification *All things are lawfull for me, but all things edifie not*, that is it which a Chriſtian.

would looke most unto, that that will edifie most: it is the end of their compacting and building together in faith and fellowship, that they might edifie each other in love, *Eph.* 4. 16. *All done in the Church, is for the edification of the body*, or should be: every ordinance that Christ hath set up in his Kingdom, is for edification, watching over each other, exhortation, admonition, it is all for edification: Baptisme, preaching, the Supper of the Lord, communion and fellowship, it is all for edification and consolation, as Christ hath appointed it, *Acts* 2.41. *to* 46. 1 *Cor.* 14.3. Church censure, excommunication, it is an ordinance appointed of God for edification, to bring the sinner into the sight of his sin, and that should be the churches end in the use of it: *Give him up to Satan for the destructiō of the flesh, that the soul might be saved in the day of the Lord Jesus*, 1 *Cor.* 5.5. that is the end of this Ordinance, and should be the Churches end in the execution of it. 1 *Cor.* 16.22. *If any man love not the Lord Jesus, let him be Anathema Maranatha*, let him be accursed till the Lord come, so the word * *Maranatha* implies: it consists of two Syrian words, *Maran* our Lord, *Atha* come, till our Lord come.

* See Mr. *Leigh* in his *Critica Sacra*, on the word.

This is, as I understand it, till the Lord come

come either in a way of love convincing him by their ordinance, or to judge and condemne him; so that other Scripture seemes to imply, 1 *Cor.*5. 5. *That his soule may be saved in the day of the Lord Jesus*, the day of Jesus comes in to do good unto him: for whensoever the Lord Jesus takes an opportunity to doe good to a sinner, that is the day of the Lord, or the Lords day, when he manifests mercy. See *Psal.* 110. 3. 2 *Cor.*6.2.

Thus Christ rules by his Law generally in the Assembly of Saints: But

2 Hee manifests his Kingly power in ordaining Officers with their Gifts and Callings, which the Scripture seemes in the strictest and most refined sense to call *Elders* and *Deacons*, or *Bishops* and *Deacons*, 1 *Tim.* 3. 1, 2, 3, &c.

Of Bishops or Elders are two sorts, or a different administration, with relation to their gifts, *ruling* and *teaching*; these although they ought not to seek it, for they are the churches servants, yet by the church are to be accounted *worthy of double honour*, 1 *Tim.* 5. 17. and in things pertaining to Christ, are to be obeyed, for *they watch for soules. Heb.* 13. 17.

Quest. But what power hath *Christ* committed to his Church, wherein his kingly office appeares?

Answ.

Answ. He hath given power to his Church.

1 To *Judge.*
2 To *Determine.*
3 To *Passe sentence.*

1 To *Judge*, and this under a twofold consideration. 1 Of the faith of members that are to be received. 2 Of proceedings within the same body.

1 Of the Faith of members that are to be admitted: This belongs to the *Church*, or some appointed thereunto by the *Church*: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive, then this is a truth generally held forth in Scripture, *Acts* 2. 38. with the 41. and *Acts* 8. 37. and 19. 17, 18. And likewise there seemes to bee something to this purpose in that Scripture, *Mat.* 16. 19. *I will give unto thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven*: Whatsoever the *Church* of *Christ* concludes on on earth, is approved of in heaven, while they walke according to Rule, although I believe the greatest mystery couched under these words, is another thing, to wit, the power Christ gives to the faith of *Peter*, and all that

obtain

obtaine like pretious faith: Whatsoever is bound on earth, (that is, whosoever beleeves on earth) that is bound in heaven: whosoever beleeveth not on earth, loseth all: it is loosed in Heaven: For it is to *Peters* faith *Christ* commits the Keyes.

2 There is a power to judge of things in the *Church*, and this every member ought to make use of in looking to the wayes of each other, *Phil.* 2.4. *Look not every one to his own things, but every one to the things of one another*, *Matth.* 18.17,18. Thus all the body ought to watch over each other, and to judge the actions of each other: thus the Elder is to watch over the Body; and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion: and thus may, nay, and ought the whole Church to watch over (and if occasion be) reprove, admonish, &c. the Elder, Thus is the Kingly Office of *Christ* carried along sweetly in the *Church of Christ*, 1 *Tim.* 5.19,20. When all watch over each other, when all are subject each to other, 1 *Pet.* 5 5.

2 Christ hath given power, as to judge, so to *Determine* of things; and this for the good of the body, for the order of the *Church* of *Christ*.

3 And also, *To passe Sentence* (I mean) spirituall

rituall, by way of Excommunication, as you heard before. I conceive the Church and State of the Jewes, Who was *Abrahams* naturall seed, was a type of the church of the Gospel, the spirituall seed of *Christ*, *Galat.* 3. 26. They had Lawes and Statutes, so hath the church of *Christ* now, onely theirs carnall, our spirituall: for that church was more carnall then spirituall, for that was the naturall seed, this the spirituall: they were to admit none but those that were naturally or bodily circumcised, we none but those that are spirituall, *Romans* 2. *ult.* They were not to touch any thing, whereupon was any externall uncleanesse, we are not to touch the spirituall unclean thing, that is sinne, or sinfull worships or fellowships, 1 *Corinth.* 6. 15, 16, 17. They were to put offenders that were grosse, to death bodily, the church of *Christ* spiritually by excommunication. This is the Kingly Office of Christ carried along in the Kingdome, in the church of Christ under the Gospel, and you see both church and lawes are spirituall.

3 The Executions of the churches Lawes are spirituall. But this I have opened already in my forgoing Discourse, therefore I passe.

4 The

4 The ends of it are ſpirituall, namely, as you have heard.

2 The good of the body, the edifying of the body of Chriſt, ſee *Epheſ.* 4.11. And

1 The glory of Jeſus, the execution of the Laws of Chriſt, as it tends to the Saints good, ſo Chriſts glory, *Yee call me Lord*, (ſayth Chriſt) *but where is mine honour?* This ſhould be the end, as of all the Saints Church-actions, ſo of all civill actions, *the glory of God*, 1 *Cor.* 10. 23.

Thus you ſee Chriſt is King, and hee hath a ſpirituall Kingdome, and he rules by his Scepter in this Kingdome, and there is good reaſon for it.

1 He was borne King, hee hath a right to it by birth, it is his birthright, *Mat.* 2.2. *Where is hee that is borne King of the Jewes? Hee is a Jew that is one inwardly*, and it is Chriſts birth-right to reigne over them, and thoſe who take the rule, the Kingdome from Chriſt, are no leſſe then enemies and traitours to the royall crowne and dignity of the Lord Jeſus: and hee will take them alive one day, and caſt them into the lake of fire: *Rev.* 19, 20.

2 Hee is thereunto appointed by the Father: *God the Father hath committed all judgement to the Sonne*, John 10. 22. *For the Father judgeth no man, but hath committed all judgement*

judgement to the Son, *Verse* 27. And hee hath given him authority to execute judgement, because hee is the Son of God. God the Father hath given up the Kingdome to the Son, and all government, rule, and dominion, is in the hand of Christ, as hee is man as well as God, *Acts* 17.31. He hath appointed a day in which he will judge the World, by that man whom he hath ordained, *Mat.*28.18. *All power is given to mee; both in heaven and in earth*, &c. Thus you see power and authority is given to the Lord Jesus, and he is to exercise it, and not man, farther then hee hath appointed for the good of his Church.

3 Hee hath purchased this Kingdome with his owne blood, and therefore good reason hee should reign in it and over it: *Acts* 20.28. *Hee hath purchased his Church with his owne blood*: is it not reason then that Christ should reigne over those whom hee hath purchased? those who were lost and undone, children of wrath as well as others, Christ having redeemed them out of the hands of all their enemies, and now rules over them in love for their good, the end wherefore hee hath saved them, *That he might have a people to serve him in holinesse and righteousnesse*, *Luke* 1.74 75. So that the Saints are not their owne, *They are bought with a price*, 1 Cor.6.19,20. *Therefore glorifie*

glorifie God in your bodies, and in your ſpirits, which are Gods: They are Gods owne by purchaſe, and he purchaſed them, *That they which live ſhould not henceforth live unto themſelves, but unto him that dyed for them, and roſe again*, 2*Cor.*10.11. Thus you ſee there is good reaſon that Chriſt ſhould be King of Saints: *He was borne to it, Hee is thereunto appointed, Hee hath purchaſed them for that end and purpoſe.*

Uſe. A word of information; if it be ſo that Chriſt be the King of his people, and hee alone ought to rule in all ſpirituall things, then

1 Thoſe that get into the Throne of Chriſt, and beare rule where Chriſt ſhould, are no friends to him. He whoever he be, *That exalts himſelfe above all that is called God, and ſits in the ſeat of God*, is the Antichriſt, 2 *Theſ.*2.4,8. *Whom* CHRIST *will take as his enemy, and deſtroy him with the breath of his mouth, and the brightneſſe of his comming.*

2 Thoſe are enemies, who will not have Chriſt to reign over them, who reſolve to ſubmit to the power of man in the things of God: they are no friends to *Chriſt*, but enemies, and ſo he will take them, and ſo he will deale with them, *Luk.*19.27. *But thoſe mine enemies which would not that I ſhould reign over them, bring them hither and ſlay them before me*, &c. Act.3.

23. *And*

23. *And hee that will not heare this Propet, shall be cut off from amongst his people.*

3. If the Kingdom of Christ be spiritual, not of this World, then those are no friends to Christ, that turne the world into Church; I mean by a humane Law and Ordinance. Let men turne the world into Church by preaching as fast as they can, or as *Christ* will, but to compell all to bring in, earthly, ignorant, carnall men, into the Church of Christ, is not according to the minde of *Christ*, *Ezek.* 44.7. to the 14. and this is none of *Christs* Church, but the Synagogue of Satan; the World, and not the church. And truly I am apt to conceive, from that fore-mentioned Scripture, that those that have been chiefe in this businesse, who are godly amongst them, shall never bee honoured with doing much in the work of God, but they shall come at last, they shall be the meanest and the lowest. I mean with relation to gifts in the house of God. This may seem strange to some, but a truth, for God will have none to glory in their own present gifts or excellencie, but that he that glorieth may glory in the Lord.

Vse 2 If the Kingdome of *Christ* be spirituall, then here is a word of exhortation, to stir up spirituall people, spirituall men and women, to submit to Christ, to come under the government

ment of *Christ*, to walke with, to have fellowship with the spirituall people of *Christ*. Beloved, it is a sad thing to see spirituall people to walke with the world, to joyne in the worlds fellowship, in the worlds worship, *What communion hath light with darkneſſe? what fellowship hath Christ with Beliat? What part hath the beleever with the unbeleever?* O that the exhortation might take place in your soules, *Come out from amongſt them, & be ye ſeparate, and I will receive you*, 2 *Cor.* 6.17. The Lords people are a holy people, and the Lords wayes are holy wayes: *Holyneſſe becomes thy houſe ô Lord, for ever.*

Uſe 3 A word of consolation and joy for the Saints, the church, the kingdome of *Christ*: you have cause of joy, and cause of rejoycing. First, that you have such a King, a great King, above all Gods, hee that is the Lord of Lords, and the King of Kings: hee is our King, hee is the King of Saints. The Saints have such a King who is able to defend them, able to save them from all their enemies: and he will save them, he is able to dash all his and his Saints enemies in peices like a potters vessell: and hee will, he shall doe it, *Psal* 2 9. *Thou ſhalt breake them with a rod of iron, and daſh them in peices like a potters veſſell. Be wiſe now therefore, ô yee Kings, and bee inſtructed*

ye judges of the earth serve the Lord with fear, and rejoyce with trembling, kisse the Son least he be angry, &c. But let the Saints rejoyce in the Lord, let Israel rejoyce in him that made him, let the children of *Sion* be joy full in their King, *Psal.* 149.2.

3 The Saints have cause to rejoyce and to bee comforted, they are all made Kings to the Lord. They are Kings, and they shall reign, they reign already over sinne and lust, over Satan, *Rom.* 6. 12. *Sinne shall not have dominion over you*: others are slaves to sinne and Satan, sinne reigns in and over them, but the Saints, reign over sinne, they have a Kingdome already within them, without them the Church, which is both Christs and the Saints Kingdome, where Christ and the Christians solace themselves together, and they shall have a Kingdome, although they are now rejected, and reproach of men: *Servants ride on horsebacke, and Princes walke as servants on the ground*, *Eccles.* 10. 7. but they shall rule and have dominion, they shall reign, for they are made Kings, *Revel.* 1.6. *Chap.* 5.10. They shall rule their enemies, those that perhaps formerly have ruled them, *Revel.* 2.26,27. *To him that overcommeth and keepeth my words to the end, to him will I give power over the Nations, and hee shall rule them with a rod of iron*,

iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father: Thus Christ shall judge, thus the Saints shall judge, *Psal.* 149.5,6. A wonderfull comfort for the Saints, but a sad word for the enemies both of Christ and Christians, *Let the Saints bee joyfull in glory, let them sing aloud upon their beds, let the high praises of God bee in their mouthes, and a two edged sword in their hand, to execute vengeance upon the Heathen, and punishment upon the people, to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written, this honour have all the Saints, praise the Lord:* Thus the Saints are made Kings, you seee, and shall have dominion, and rule, and a Kingdome, although they are rejected and slighted, and counted the off-scouring of all things here, by the men of the world, yet they are Kings and shall have a Kingdome. A great joy for Christians! *Dan.*7. 27. *Luke* 12,32

Lastly, This should stirre up the Saints to walke humbly, to walke holily, as becommeth the subjects of the spirituall Kingdome of Jesus Christ: that as Christ hath called them out of this World, so they should no longer fashion themselves like unto this World, but walke as becomes Christians, professing godlinesse,

lineſſe, that the Name of God be not blaſphemed among the *Gentiles*. And likewiſe how doth it concerne you who are members in the Kingdome, the Church of *Chriſt*, to carry on the kingly office of Christ in his Church with Majeſty, that ſo all things may be done in order, that ſo confuſion and diſorders may be avoyded, and that every member in particular ſubmit to order: and for that end, to ordain Officers according to rule, the want whereof I conceive is one means of confuſion in the churches, and cauſeth ſome to break from all order: ſo much briefly concerning the offices of *Chriſt*. In all theſe he is *to be exalted now in the days of the Goſpel*, *Mat.* 28.18,19,20. *Acts* 3. 22,23.

Now I come to my text, for the manner how he is to bee exalted, as in the preaching of the Goſpel, and in the hearts of his people, in his offices, ſo in my Text, *Hee is to be exalted and lifted up, even as* Moſes *lifted up the Serpent in the Wilderneſſe*. Now it is true, this might have ſome relation to his lifting up upon the croſſe, *John* 12 32,33. and I, if I bee lifted up, will draw all men unto mee now *John* interprets it in the next Verſe, *this he ſpake ſignifying what death he ſhould die*: ſo that *Chriſt* was lifted up upon the croſſe, *Chap.* 8.28. ſo he is ſtill to be lifted up, a dying, a crucified *Chriſt*, for ſin.

But

But he then was, and ſtill is to be lifted up as the Serpent was lifted up in the Wilderneſſe. Firſt, there was the lifting up of the Serpent, with the manner of it, above all the people. The cauſe of it, that whoſoever was bitten with the fiery Serpent, might look to this Brazen Serpent, and be cured.

1 The lifting up of the Serpent, with the manner of it, *Numb.* 21. 8. 9. *And the Lord ſayd unto Moſes, Make thee a fiery Serpent, and ſet it upon a pole, and it ſhall come to paſſe, that every one that is bitten, when he looketh upon it, he ſhall live.* Verſe 9. *And Moſes made a Serpent of Braſſe, and put it upon a pole, and it came to paſſe, that if a Serpent had bitten any man, he beheld the Serpent of braſſe and lived.*

Here was the lifting up of the Serpent in the Wilderneſſe: He was lifted up upon a pole above all the people, to the end that all that were bitten, might behold him: ſo *Chriſt* is to be lifted up, he is to be exalted above all, as the Serpent in the Wilderneſſe; and that, either *In the World*, or *in the Church*: *In the World*, ſo he is to be exalted in the preaching of the Goſpel, in the view of all, above all, that ſo men may come to the view of him: and *in the Church*, that ſo Chriſt may ſtill have the preheminence.

1 He

1 He is to be exalted above the World, or any creature: O how doth the World prevaile amongſt men! nay, too much amongſt Chriſtians: but where Chriſt comes, hee ſets the ſoule above the creature, 1 *John* 5. 4, 5. *Whoſoever is born of God, overcometh the World, and this is the victory that overcommeth the World, even your Faith: Who is he that overcommeth the World, but he that beleeveth that Jeſus is the Sonne of God.* It is the cleare ſight and apprehenſion of the Lord Jeſus, that ſets the ſoule above the World; the more the ſoule enjoyes of Chriſt, the more it ſlights things below. Thus Chriſt is to be lifted up, both in the preaching of the Goſpel, and in the hearts of the Saints.

2 Chriſt is to be lifted up above duties, and all legall righteouſneſſe: thus the Apoſtle lifts up Chriſt, both in preaching, and in his own ſoule: he preached Chriſt and him onely, 1 *Cor.* 2. 1, 2. *I deſire to know* (that is, to make knowne) *nothing but Chriſt and him crucified*: Chriſt as the alone juſtifier of all that believe, *Rom.* 3. 24 *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* So that hee is juſt, and the juſtifier of all that beleeve in Jeſus. *Verſe* 26. *Chriſt is the end of the Law, for righteouſneſſe to all that believe, Rom.* 10. 4 Chriſt juſtifying

fying believers from all things, from which they could not have been juſtified by the Law of *Moſes*, *Acts* 13. 39. and thus is Chriſt to be lifted up in the view of all, *Matth.* 16. 16. *Goe preach the Goſpel to every creature*: and thus is Chriſt to be lifted up above all and every Name that is, or may be named under heaven, wherein men uſually reſt and deceive themſelves, for *there is none other name given under heaven among men, whereby we may be ſaved*, *Acts* 4. 12.

2 In the hearts of the Saints, *Chriſt* is to be lifted up above all duties; legall righteouſneſſe, or any thing that may bee named: All in the ſoule of the Chriſtian is laid downe as emptineſſe, nay, as Dung and Droſſe, at the feet of *Chriſt*; and the ſoule glories in nothing elſe but *Chriſt and him crucified*: Thus *Chriſt* is to be exalted and lifted up as upon a Pole, as the Brazen Serpent, above every thing or name that may bee named under heaven.

Queſt. What is the reaſon that *Chriſt* is thus to be exalted?

Anſw. 1. Becauſe God hath exalted him, and lifted him up for that end and purpoſe: *Phil.* 2. 9. *God hath highly exalted him, and given him a Name above every Name, &c.* God hath given to *Chriſt* a high tranſcen-

dent Name, a Name above every Name, the Name of a *Saviour*, and there is no salvation to be attained without him: *The desire of all Nations*, *Hagg.* 2. 7. That the desires of all his people in every Nation might bee to him, as the desire of the wife to the husband: *The King of his people*, that men may come, and bow and fall down, and worship before him. God the Father hath set him up as the Ensigne to whom the Nations must come, *Esay* 11. 10. as the common Saviour and Governour of all Gods elect.

2 Christ is to bee lifted up, that so men may have life by him: the Serpent was lifted up, that whosoever was bit with the fiery Serpent might live, for the Lord sent fiery Serpents amongst the Jewes in the Wilderneſſe for their sins, as you may see, *Numb.* 2. 6, 7. who bit them that they dyed; and this was the end, that whosoever was bit with the fiery Serpent, might looke to the Brazen Serpent and live. Now I am apt to conceive, that the fiery Serpent holds forth the Law: For I finde the Law called a *fiery Law*, *Deut.* 33. 2. *From his right hand went a fiery Law.* And the Brazen Serpent holds forth Christ: Now as the fiery Serpent did bite the children of Israel for their sinnes in the wilderneſſe, so the Law who hath nothing but fire in it, bites men,

and

and when they are bitten of the Law, they are to look to Jesus.

Ob. It seemes then that the preaching of the Law, is that prepares for Jesus.

Anſ. Nay, it is not so, for although all men are under the Law by Nature, yet it is the preaching of the Gospel that discovers it. I give you these grounds.

1 A man never savingly sees his evill condition without a Christ, but it is the Spirit of God that discovers it unto him: this, all that are found in the faith agree unto, then the preaching of the Law brings not this Spirit. See *Gal.* 3. 2. *This onely would I learn of you*, saith the Apostle, (speake out of your experience) *received yee the Spirit by the Workes of the Law, or by the hearing of Faith?* Beloved, God hath appointed his Spirit to bee the meanes in the preaching of the Gospel, to convince the world of sin, *John* 16. 9. It is the Spirit of God that convinceth the World of sinne, and that in the preaching of Faith. The Apostle *Was once alive without the Law*, that is, without the spirituall understanding of the Law, *but When the Commandement came, sinne reigned, and I dyed*, that is, when Christ had opened his eyes to see into the Spirit of the Law; For you may see, *Acts* 9. 4, 5, *&c.* the ministery by which *Paul* comes to see himself,

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is the voyce of Christ, *I am Jesus of Nazareth*: then *Paul* comes trembling, &c. so that it is Christ in the preaching of the Gospell, which is glad tidings for sinners, remission of sinnes for beleevers, and this Gospel, this glad tidings, cannot be rightly held forth to the world, but withall, men must be shewed that they are sinners, and the emptinesse of duties, all other foundations must be discovered, the danger of not accepting Christ, &c. this preaching of Christ and faith in opposition to all Legall workes and duties, is the means Christ hath appointed to bring men to the knowledge both of himselfe and themselves: it is true, every man and woman without faith, is bitten with the fiery Serpent, the fiery Law, but are not sensible of it, till Jesus come in the preaching of the Gospel, to discover it unto them.

So that this is the reason why Christ is to be lifted up in the dayes of the Gospel, that sinners who behold him may live.

This is the reason following my Text, *That whosoever beleeveth in him, may not perish, but have everlasting life*: this is the main reason of the exaltation of Christ, that men beleeving may have life; this is ever annexed to the preaching of the Gospel, *Mat* 16 16. *Goe preach the Gospel to every creature*: *Hee that*

that believeth and is baptized (that is, whose faith produceth obedience) *shall bee saved*: This is the reason of the Gospels preaching you see, and this is the reason why *Christ* came into the world, that men might have life through him, *John* 10. 10. for this end God gave him, *John* 3. 16. GOD had never sent his Son into the world, had it not been that men by believing in him might have life: and therefore hath *Christ* left this Ordinance of preaching in the World, that men might be brought to believe, and therefore those men are (mee thinks) much beside the Truth and the Gospel, who pretend to hold forth Christ dying for all alike, and yet deny the preaching of the Gospel, the means by which God brings over the soules of men and women to believe, *Rom.* 10. 17. *Faith comes by hearing, and hearing by the Word of GOD*, Those who deny the preaching of the Gospel, deny the meanes of working Faith.

Quest. But may every one that will believe?

Answ. Every one to whom God gives faith to believe, may and shall believe, for *faith is the gift of God*, *Ephes.* 2. 8. and God works faith by the preaching of the Gospel, and this is the main end of the exalting and lifting up

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of *Christ* in the Gospel, that men by believing in him may have life, and therefore is he to be lifted up as the Serpent upon a pole, above all things, all duties, creatures, legall all performances, any thing that the creature may rest upon beneath him: Thus you see, beloved, the truth cleered, that Christ is to be exalted in the dayes of the Gospel.

Vse Generally three, 1 A word of Examination, 2 Of Exhortation, 3 Of consolation.

1 A word of Examination: and that is double: 1 For our selves in particular, what say you to this? Hath *Christ* been lifted up in your souls above all things? hath hee had the preheminence above all? hee who is indeed above all, and in all, and through all? Have your souls seen Christ, the chiefe among ten thousand? and is it still so with you? are you satisfied with him, as the wife with her husband, lying down in the bosome of love, content with him, and him alone, seeing and enjoying all comfort and consolation in him? Is Christ exalted in your soules as your alone *Priest* and atonement, your peace-maker with God, or else doe you looke upon any thing beneath Christ, as the ground of your peace? I feare mee the Saints live too much below Christ, and that is the cause of so much

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ſadneſſe of ſpirit, reſting upon duties and legall performances, they deprive themſelves of much comfort they might otherwiſe enjoy.

2 Is *Chriſt* exalted as your alone Prophet to teach you? are your eyes upon the Lord Jeſus in all his diſpenſations, expecting teaching from him? Is Chriſt exalted as King in thy ſoule? ſubmitting to him in all things, yeelding univerſall obedience to him, and that out of love, ſubmitting to all his Laws and Statutes.

2 Examination, Whether Chriſt have been thus exalted in the Kingdome, in the Nation, as they deſire to ſtand to him under the relation of a Church, as their Prieſt, Prophet, and King, and in all theſe it would eaſily appeare that he hath not been thus exalted; he hath not been exalted the alone Prieſt and atonement in deed, and in truth, but in word and ſhew, but duties, preparations, and qualifications, have been held forth with him, and that none but thoſe thus fitted and qualified might in any caſe believe. Firſt, bringing men to the Law, and then to CHRIST, which is a legall way, and not Evangelicall: It is true, the Jews were firſt brought to the Law, and then to *Chriſt*, but under the Goſpel men are firſt to bee brought

brought to the Gospel, to Christ, and then to duties of the Gospel, for all preparations and qualifications whatsoever, which is not of faith is sinne, and I am sure faith comes by preaching of the Gospel, not of the Law, *Mat.* 16.16,17. Therefore the preaching of qualifications and preparations before faith, is sin, for all things before, or without faith is sin.

2 Hath Christ been received as the alone Prophet to teach? hath his Word beene made the rule of all actions, submitting to him in all things, *Acts* 3. 22,23. any may judge of the truth of it.

3 Hath Christ been exalted as King, to submit to him as the alone law-giver of his Church, of his people? hath not man been submitted unto? hath not man sate in the seat of God, making Laws and constitutions of their own, compelling all thereunto, as once *Darius* made a Decree, *Dan.6. That all, that should aske any Petition of God or man for thirty dayes, should be cast into the den of Lions?* so men set up themselves, their own Decrees, and compell unto it: this is not agreeable to the kingly Dominion of *Christ: Christ* hath not been exalted King, it is true, there hath been a name of *Christ*, but that is all: the power of CHRIST in all his offices, hath been rejected, and the truth is, that the generality

lity have been wholly legal, fetching rules from the Law, from *Moſes*, and ſo denying Chriſt to be come in the fleſh.

Legall Churches, Nationall, as the Jews: Legall covenant of workes made with the Jews, taken away to us that believe, *Hebr.* 10. 9. legall preaching, ſetting up of works with Chriſt, when the Apoſtle ſaith, *Hee that worketh not, but believeth, &c. Rom.* 4. 4 5. Legall Prieſts, the very title, and legall maintenance, tythes, but they that preach the Goſpel, live of the Goſpel. Legall adminiſtrations, I mean after legall rules, circumciſion and the like, legall prayers and duties to make peace and atonement: legall Lawes and inſtitutions, compelling all to one worſhip, perſecuting the contrary minded, becauſe the Jews did ſo, thus beloved, hath the men of this and former generations, both in this and other Nations, raiſed up *Moſes* from the dead, and put his Laws in execution, under the name of *Chriſt*, and ſo in deede and practice deny Chriſt to be come in the fleſh, although in word they acknowledge him: the Lord open their eyes that they may ſee farther into the Myſtery of the Goſpel, and make them more ſenſible of the myſtery of iniquity.

In a word, Chriſt hath not been exalted

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as the brazen ſerpent upon a pole, above every thing, all duties, prayers, Ordinances, in the hearts of men, and that hath cauſed ſo many (as I cannot but judge gracious ſouls) to goe with ſorrow to their graves, ever kept in a way of working, under a legall bondage, no longer pray and bee ſpirituall in duty, no longer comfort, as if a Chriſtian lived by Prayer, Preaching, and Ordinances: no, no, beloved, they live above theſe, upon the Lord Jeſus by faith: not that the Saints ſhould not make uſe of theſe, but not live upon them: Chriſt is the Chriſtians life, and ſo far as hee communicates himſelf in theſe to the Chriſtian, hee hath cauſe of joy, but if he deny himſelfe there: for the tryall of the ſoule, it is to let him ſee the emptineſſe of all things without himſelfe, and to cauſe the Chriſtian to live by faith, *for wee live by faith and not by ſenſe*, 2 *Cor.* 5. 7. But enough of this, here only let the Saints who are delivered out of this bondage, this ſpirituall Babyloniſh, confuſed captivity, give God the Glory.

Uſe 2 A word of exhortation to the ſervants of Jeſus: in all things to exalt and lift him up; to lift him up in preaching; in their hearts; in their obedience to him, that Chriſt may be all and in all to your ſoules: that you give

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up your ſelves a holy, living, acceptable Sacrifice to God, that you who have taken his Name and Truth upon you, exalt him as your alone *Prieſt*, *Prophet*, *King*, in your converſations; that yee may bee ſuch as become the Goſpel of *Chriſt*, holy, humble, full of love to all: *As much as in you lyeth doe good unto all, but eſpecially to the Houſhold of Faith*: that ſo your light ſhine before men, they may have cauſe to glorifie your Father which is in Heaven; and that gain-ſayers may bee convinced by your godly converſation. Beloved, if you ſeeke the lifting up of *Chriſt* above all, then certainly your care will be to live a Chriſt-like life while you are in this world.

3 And laſtly, a word of conſolation for poore ſinners: *Chriſt* is to bee lifted up in the dayes of the Goſpel, that men by beleeving in him, might have life by him: What doe you ſay to this? Is there ever a ſoule preſent that wants faith, and is ſenſible of it, that wants life? *Chriſt* came to give life, hee is lifted up now in the dayes of the Goſpel, for that very end and purpoſe, that dead men might have life by him: Is not here mercy? here is a way made whereby ſinners may become Saints, ſlaves may become ſonnes. *Here is a Fountain open for ſin and for uncleanneſſe*, if the Lord help your ſoules to waſh there:

What say your ſoules to this? Is there ever a poore creature bit with the fiery Serpent, with the ſenſe of the evill of ſinne? here is a Chriſt lifted up for that very end and purpoſe, that poore ſelf-deſtroying ſinners may come to him and live. *Iſay* 45. 22. *Look to me and be ſaved, all the ends of the earth*: Oh here is bleſſed newes, a bleſſed word for ſinners, if the Lord give you hearts to make uſe of it! Chriſt excludes none, to whom he gives a heart to receive him: Is it not a mercy that God hath provided an object for dead ſoules to look upon and live? Truly, beloved, it is the richeſt mercy in the world, where God gives a heart to accept it.

Here is diſcovered the bleſſed condition of the poore deſpiſed Saints, they are in a ſaved condition, thoſe to whom Chriſt hath given Faith, they have cauſe to rejoyce evermore, they have cauſe to bee filled with joy and peace, *Joy unſpeakable and full of glory*. What if they are reproached and perſecuted for the Name and ſake of Chriſt their Saviour, their Husband, their All in All, the delight of their ſoules? yet they are happy, and they ſhall never periſh, but they ſhall one day be freed from all theſe enemies, and *when Chriſt who is their life ſhall appeare, they ſhall appeare with him in glory*: that Chriſt who is lifted up high in their

their hearts, in their ſoules here, will lift them up one day as high as himſelfe in glory, above Devill, above men, above ſinne, and ſet them with himſelfe where they ſhall enjoy pleaſure without ſorrow, fellowſhip without mixture, and ſing praiſes and Halelujahs without end.

FINIS.

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